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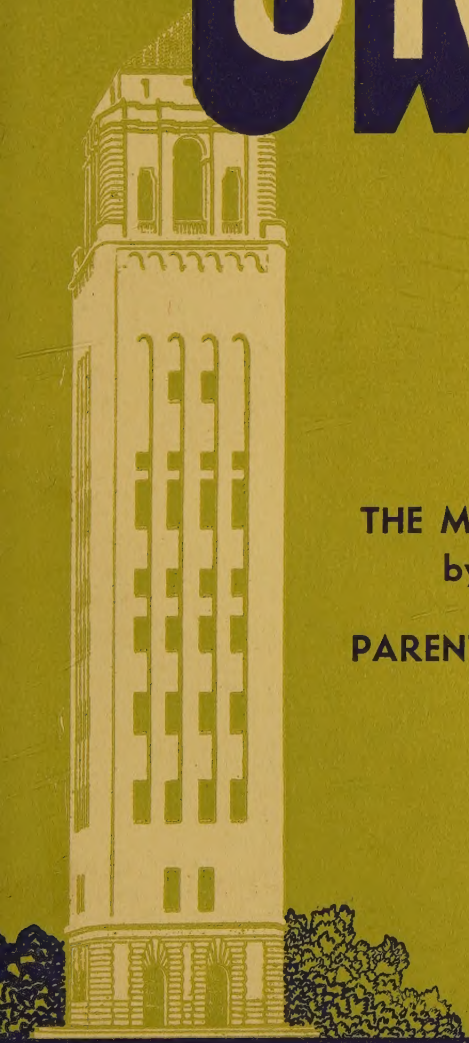

THE MAN WHO CAME LATE
by Zelia M. Walters

PARENTS NEED NOT WORRY
by Susan Scott

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Thy Holy Spirit life heals me, and I radiate health to everybody and everything.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

Thy Holy Spirit substance fills my mind and overflows into all my affairs.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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The Man Who Came Late

AN EASTER STORY

BY ZELIA M. WALTERS

NATHAN PAUSED under the vines to watch as his neighbor came in haste across the fields.

"Nathan," shouted Kenan as he came near, "I have brought you news, such news as you have never heard before. All your life you will bless this day."

"Sit down, neighbor, and let me bring you wine. You have just returned from your journey?"

"Yes, but this hour. I did not pause to change my garments or take food. For you must know what I learned in Jerusalem. Nathan, the child can be cured."

Kenan sat back to observe the effect of the words. But Nathan seemed unimpressed.

"You have seen some new physician or worker of magic in Jerusalem?"

"No, no. It is the prophet out of Galilee."

"Ah, yes. We had some talk of Him before. There was some tale carried by a traveler that this Jesus had given sight to a blind man. But you know, Kenan, how such tales grow in the telling. If you traced it down you would find nothing. I have gone hither and yon seeking this physician and that wonder-worker ever since the child fell sick. I brought that Demaron, of whom they told such high things, from Caesarea to see if he could work his magic for my son. I filled his hands with gold; he muttered strange words over the child and went away, and the child continued to grow weaker and his limbs to shrink. I will not seek more magicians.

There is no help but in God, and God has hidden His face from me."

But Kenan could hardly wait until he had finished.

"Wonder-workers! Magicians! Charms!" he cried in scorn. "And you think giving sight to the blind such a wonderful thing! I tell you this Jesus raised a man from the dead."

"That I do not believe."

"Nor did I, but I have talked with the man."

"He was not really dead. No doubt he had fallen in a stupor and seemed dead."

"He had been dead four days. He was bound in his grave clothes and lay in his tomb. Above threescore people saw him come forth when Jesus spoke to him."

"Such a thing cannot be."

"But listen to me, Nathan. Surely you will not refuse healing for the child when God's hand is stretched out in bounty."

"Refuse! Oh, God forbid!" said Nathan, shaken for a moment out of his calm. "Say on, Kenan, I will hear you, and forgive me for my doubts, but you know what sore disappointments I have suffered."

"I finished my business in Jerusalem," said Kenan. "Starting back late in the day, I broke the journey at Bethany, lodging in the house of my cousin Saul. And as we sat at meat that night Saul told me of his neighbor Lazarus who had died of a fever and lain dead four days. Then came this Jesus, who was his friend and often abode in his house. The sisters of Lazarus went to meet Jesus, and many neighbors went too. Then Jesus asked where Lazarus was laid, and they led Him to the tomb. He bade the men roll away the stone, and my cousin Saul was one who helped roll it away. Then Jesus prayed to God, whom He called Fa-

ther, and afterward He said, 'Lazarus, come forth.' And the dead man came out restored perfectly to health and strength. Now, this is true and cannot be gainsaid. Not only this, but there is in Bethany one Simon, who was a leper, and he is healed. He is a rich man of consequence, and every one in Bethany knows of his healing. Then there are others in the town healed of blindness or lameness or fever or palsy. I tell you the town rings with stories of what Jesus has done."

"What must one pay to receive His ministry?"

"Pay! But I tell you, you do not understand at all. He is God's Messiah come with God's free grace to men. He heals penniless beggars by the roadside, and afterward He bids them give thanks to God. You pay what your gratitude offers freely. For the healing you pay nothing; what you give is the thanks of a full heart."

"Did you say this Jesus is in Jerusalem?"

"No, not there now. But Lazarus told me that He would come up to keep the Passover. He will pass through Bethany. He will lodge in the house of Lazarus both before and after the Passover. Day after tomorrow is the Passover. Then comes the Sabbath. If you would start on the first day of the week you should find Him in Bethany."

"I am not a faithful Jew. I have not kept the law of the fathers. He would despise me. I have not even gone up to the Passover these ten years past. It is long since I have gone to Libni, only an hour's journey hence, to worship in the synagogue on the Sabbath day. How can I ask favors of the Messiah when I have not kept the faith?"

"Nathan, how you make difficulties! They told me in Bethany that He has healed Samaritans, Canaanites, and even Romans. When you go to Him for healing

He asks not what you have done but only of your faith."

"Faith! That means I must believe in Him. That will be hard. But perhaps if I come face to face with Him I can believe. I will go. Kenan, I've seemed a grudging listener. But it is because I have grown bitter and even doubted God Himself as I have seen the child in his suffering. I will get ready a litter, and we will start on the first day."

The neighborhood hummed with the news that Kenan had brought, and most of the people applauded Nathan's resolution to seek the Healer. But when the first day came the child was much worse.

"Do not take him," pleaded Leah, his mother. "He will die on the way."

But Kenan, who had come to speed them on their way, would not give up. "Go by yourself, Nathan," he pleaded. "I mind they told of a Roman ruler who came praying for healing for a loved servant, and the Master spoke the word of healing from where He was. And when the Roman returned home he found the servant had been healed in that very hour. Go and make your prayer and the Master will speak the word for the child. But go in haste," he added as he looked at the failing child.

So Nathan started alone and traveled in haste. He reached Bethany on the second day and presented himself at the house of Saul, the cousin of Kenan. They welcomed him with true patriarchal hospitality. But he could not rest with them.

"Tell me where to find Jesus, the Healer. Kenan thought He would be in your village."

Then they told him the heavy news. The Master was dead, slain by the Romans at the behest of the priests the day after the Passover.

"He is gone and with Him Israel's hope," lamented Saul. "You have come too late."

"Yet we are not sure," said Abigail, Saul's wife. "Lazarus returned home this morning, and he says the Master is alive. He says his sister Mary saw Him and talked with Him. And indeed Lazarus now says he remembers that the Master once said He would rise again from the dead."

"Peace, Abigail," rebuked Saul. "That is but a woman's story. Mary loved the Master beyond the common love of earth and she cannot let Him go. Her imagination has tricked her. She thought she saw Him and heard His voice."

"He raised Lazarus," said Abigail.

"Yes, but when He is dead Himself, where is the power. That a dead man should raise himself is impossible."

"The power is with God."

Nathan hardly heard what they were saying. He had come too late. His heart was a well of bitterness. What sort of God was this Jehovah who held out a gift to His people with one hand and withdrew it with the other? Nathan refused the gentle ministrations of his hosts. He would start back at once and sit by the bed until the child died. He ate the food set before him without tasting it. Then mounted his tired beast and turned his face toward home.

But halfway down the street he heard two men talking as they walked before him: "Yon is the house of Lazarus. We could go in and ask him if the Christ is really alive."

Nathan followed them through the gate and across a garden bright with spring. A young man arose from a garden bench to meet the visitors.

"Is it true that the Master is alive?" one asked.

"I do not know," said Lazarus. "My sister Mary sent me a message that she had seen the Master and talked with Him. She has not yet come from Jerusalem."

The two men turned to go, but Nathan lingered.

"My brother, you look sorrowful. Can I do aught to help you?" said Lazarus.

"I come a day's journey from the neighborhood of Horem, seeking the Healer. I have a little son who is sick unto death. They tell me the Healer is dead, and now I hear that your sister saw Him and talked with Him. What think you? Could it be that He is alive?"

Lazarus waited long before he answered. The men looked into each other's eyes. Then the words came slowly.

"Yes, it could be. He is the Messiah, the Son of God."

"Tell me then, shall I go back home and watch the child die or shall I seek the Healer?"

Again Lazarus waited as if he were listening for a voice. Then he said, "Go to Jerusalem and seek the Christ."

Before noon he was in Jerusalem. He went first to the house of a disciple to whom Lazarus commended him. But here again he met with confusion. The disciple had heard the rumor of the Resurrection, but he did not believe it. Nathan wandered out into the street, seeking the house of John Mark. There the disciple assured him, he would find some of the Twelve, and they would have reliable news.

There was a curious air of unrest in the streets. Groups of men talked together. Nathan heard snatches of their talk. They talked of the Crucifixion, of Pilate's reluctance to condemn Jesus, of the earthquake, of the

Roman guard in Joseph's garden, of the soldiers fleeing through the streets in the early morning, of the empty tomb, and then of the women who said they had seen the risen Lord. But no one believed that part of the story.

The house of John Mark was deserted. Not even a servant answered Nathan's knocking. He turned away at length with every hope abandoned. He found himself traveling along a lonely road outside the city. He turned and looked for a minute at the shining towers of the city of Israel's hope. And he shook his clenched fist and hurled a curse at her shining beauty. All lies. There was no hope for Israel.

He walked now, leading his tired beast, and looking for a village with an inn where he might rest the night. It was then he noticed two men walking slowly down the road before him. He drew near thinking to ask them for information about the nearest inn, but when he heard their talk he continued walking just behind them; for they were talking of the mysteries of the third day about which the Master had spoken. Soon Nathan became sure that these two men were of the inner circle that had been about the Healer. They knew Him intimately. They talked of His miracles and the words He had spoken. Nathan looked up suddenly to find a man walking beside him. He was puzzled, for but a moment before the road in both directions had been empty except for the two men ahead of him. He looked at the stranger again. He seemed to be a young man in a white linen robe, with a woolen cloak cast over that. He walked with a strong free stride. He was no doubt a ruler or a priest, Nathan thought, for He had the look of authority in spite of His youth. "And a good man," Nathan's thought added, "kind

and merciful. He has a look of tenderness with His strength."

The man stepped ahead and joined the two disciples.

"What manner of things are these of which you speak as you walk, and why are you sad?"

As if he needed only the question, Cleopas launched into the story:

"Are You a stranger in Jerusalem and do not know the things that are come to pass there in these days?" he cried.

Said the stranger, "What things?"

"Concerning Jesus of Nazareth who was a prophet, mighty in deed and word before God and all the people —and how the chief priests and rulers delivered Him to be condemned to death and crucified Him. But we trusted that it was He who was to redeem Israel; and besides all this, today is the third day since these things have been done. Yea, and certain women also of our company who were early at the sepulcher made us astonished. When they found not His body, they came saying that they had also seen a vision of angels who said that He was alive. And certain of them who were with us went to the sepulcher and found it even as the women had said; but Him they saw not. Sir, You look to be a man of wisdom, what think You of these things?"

Like notes from a deep-toned silver bell the words struck across Nathan's consciousness: "O slow of heart to believe all that the prophets have spoken."

And going back to Moses and continuing on down through the poets and prophets of ancient Israel, the young stranger quoted saying after saying that pointed forward to the Messiah. He repeated the glorious aspi-

rations of David and the burning prophecies of Isaiah; "He was despised and rejected of men . . . Surely he hath borne our griefs, and carried our sorrows . . . All we like sheep have gone astray and Jehovah hath laid on him the iniquity of us all. . . . By oppression and judgment he was taken away . . . And they made his grave with the wicked, and with a rich man in his death . . . He shall see the travail of his soul, *and* shall be satisfied . . . Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong."

Before the stranger had finished His exposition they had come into the village of Emmaus, whither the disciples were bound. Cleopas paused before his house.

"Come in and sup with us," he said to the young stranger; "and you too, sir," he added courteously to Nathan, seeing his wearied and despairing look. "Leave your beast at the door. I will send a servant with food and water for him too."

With low-voiced thanks Nathan accepted and entered. He wanted to hear all that the stranger might say.

It was growing late and supper was being put on the table. In a few minutes the family and guests gathered at the board.

Cleopas addressed the young stranger; "Sir, will You bless our food?"

The stranger took a small, flat loaf of bread from the platter. He held it in His hands while all at the table stared at Him. There seemed to be no motion, not even a breath in the room. The stranger slowly broke the bread, and raising His eyes heavenward, He asked God's blessing upon the food and those who should eat of it. Cleopas leaped from his place.

"It is the Lord!" he cried in a thrilled voice, "The risen Lord! O Jesus, You, the Christ, Saviour of men, forgive me my doubts!"

He was kneeling beside the figure reclining at the head of the table. The others were rising, some in incredulous joy and some in terror. For from the first there were some that knew only terror at the thought that Christ should return past the gates of death.

Then between words of worship the seat at the head of the table was empty. The white-robed figure had vanished. They looked about the room. There was nothing there save the table and the seats around it and two frightened servants against the wall.

"Lord! Lord! Stay with us. We have many things to ask of you," cried Cleopas.

"You see, it was a ghost. It was not really Jesus," said a man shivering as if with a chill. "God save us from such visitations. It may have been an evil spirit taking form before our eyes."

"Evil spirit!" thought Nathan in scorn for the man and his terror. "It was no spirit, but a man. He brushed me as He walked, and when He looked at me there was warmth in His glance."

He laid hold on Cleopas. "Tell me truly," he said, "was that in very truth the Lord Jesus?"

"It was in truth. I know Him as I know my brother, though my eyes were holden when He joined us in the way. Why, as He blessed the bread I saw the marks of the nails in His hands. It was He in very truth."

"Then I must go. I must find Him. I have a prayer I must make to Him."

"Nay, friend, you are weary. Stay here this night. He may appear before our eyes at any minute. He has not gone far. I mind now that He once said something

about abiding forever with those who believed."

"I cannot stay. I must find Him. There is a child sick unto death."

"Go, and God's blessing be with you. You will find Him. He is nigh unto those in need."

Night had fallen when Nathan again took the road. But his weariness had left him. Even the patient ass seemed to have gained new vigor. The long moonlit road was empty as far as eye could see. But Nathan felt a deep comfort. The intolerable weight of the past month was lifted. The Healer lived. He would always live. Someway He would always be found by those who had need of Him. The beauty and wonder of this thought flowed through Nathan like a life-giving breath from the mountain height. All the world over as long as the world should stand men could call upon the Christ and find help, for He was alive and near to those who needed Him.

Nathan rode on slowly. No need to hurry or seek afar. At any moment he might see that white-robed figure again. But though he rode at intervals all through the night he did not see Him. When dawn showed golden in the eastern sky he was conscious of a feeling of chill disappointment. He dismounted and turned the ass loose among some green herbage. He himself stood with his face lifted to heaven and prayed to the God of his fathers. Then suddenly he knew, and he could have smiled at his simplicity: you don't have to see the Christ to talk with Him! You don't have to go seeking Him. In some strange mystical way it is He who seeks you out, even as He sought out the two disciples on the way to Emmaus.

"He is here, close beside me now; I feel His presence," thought Nathan.

"Lord have mercy upon me," he said in a low voice. "I am a sinful man not worthy that Thou shouldst show me favor. But Thou hast borne our woes and iniquities. Hear now my prayer."

"What will you?"

He looked about him as if a physical voice had spoken. Then he went on with his prayer.

"Lord! My child. I came to Jerusalem to seek Thee, and they said that Thou wert dead and I had come too late. Then I found Thee alive, and I know the hope of Israel cannot die. My child lies sick of some strange disease. Lord, heal my child. I know not what I can give Thee of service or gift. Thou hast no need, for Thou art all power. But whatever Thou shalt bid me, that will I do with a thankful heart."

What was it they said they had heard Him say over and over in the days of His ministry? "If thou canst believe; all things are possible to him that believeth."

"Lord, Master, I believe; help thou mine unbelief."

And out of the silence around him he knew the words that were being spoken in Spirit.

"According to thy faith be it done unto thee."

For a while Nathan stood gazing into the dawn, while a warm tide of comfort wrapped him and overflowed him. He knew that the child was healed. He could see the tormented little body relaxed in quiet sleep and growing rounded and rosy. Now, this day, his little son would rise to run and play. His heart was bursting with gratitude. He stammered words of inadequate thanks.

"Lord! Lord! My thanks! To Thee be praise and glory forever, Thou Son of God the Eternal!"

He turned his face toward his home, where the miracle of joy awaited him.

Parents Need Not Worry

HE WILL COVER THEE WITH HIS PINIONS,
AND UNDER HIS WINGS SHALT THOU TAKE REFUGE . . .
THOU SHALT NOT BE AFRAID FOR THE TERROR BY NIGHT,
NOR FOR THE ARROW THAT FLIETH BY DAY.

BY SUSAN SCOTT

IN EVERY AGE since the dawn of life, parents have been concerned about the conduct of their young people. But in no age have they worried about them so much as in the present. At clubs and over back fences mothers shake their heads and sigh, telling one another how worried they are about the young folks, the conditions of life that they are facing—and what is it all coming to anyway!

With the introduction of the motorcar the whole fabric of this age has changed, bringing new hazards and new problems. But worrying about them will not cure them. Worry never cured anything. Of course we are concerned about our youth, but how concerned? If yours is the worrying concern, then you are probably anticipating and dreading that something will happen. If it does you can say, "I told you so," but do not blame it all on youth. Perhaps you have helped to bring it about. That is a startling thing to say, but all who worry need to be startled.

On the other hand if your concern is of the kind that leads you to prayer, then that is a different matter altogether. By praying you are lifting your problem up and placing it in God's hands, where it can be dealt with much more safely than in your own. But having done so, are you strong enough spiritually to

leave it there? That is the real test of faith. It took the writer some little time to grasp it. It required the following incident, which happened to a friend, to clear my vision and show me the logical path for all to take who would follow the way of Truth.

Like most young mothers, I had had very little experience with children before I married. I was an only child myself, who had been sheltered and protected like a delicate plant. When I got a home of my own, I was determined to have a nice family so that my children might grow up in an atmosphere of emulation and have minds of their own. When they were young I put into force the only rules I knew then, and they were the fundamental ones that have been used effectively through the ages. I insisted upon obedience, honesty, and punctuality. I taught my children Bible stories and the difference between good and evil. I loved them deeply but not to the extent of allowing any of them to get away with excuses for breaking the rules. I am glad now that I was firm, but if I had known then some of the things I know now I might have helped them much more.

As they were fairly well-behaved boys and girls, we had a good time in the home, and I was a proud and happy mother. But the time came when like other young people they were forced to break home ties and reach out to try their own wings. I could no longer rule their activities, nor go with them where they went. True, I had their confidence, and they told me much of what they did, but I began to worry when they were out at night. Other mothers around me worried too and recounted vivid tales of the dangers awaiting young folks in this age of liberty and sometimes license.

We dreaded the thought of our splendid young people making serious mistakes or meeting associates who might have a detrimental influence upon them. We feared the swift rides home from parties at night in strange cars. What parent has not faced these issues in this age!

I was reading Unity publications, but somehow the thought had not sunk into my inner consciousness that there might be some other way that was better than waiting up nervously until their returning footsteps told us they were safely home. As my husband had passed on some years before, I felt a dual responsibility and probably worried more than my share on that account.

Then one night at a meeting I met an old friend. While I waited to speak with her, a third person was saying that she must say good-by and hurry home to her family.

"I worry so when I'm not there to see that everything is all right," she said as she hurried away.

"How foolish," my friend remarked as she turned to me. "We were never meant to worry about our children."

Being jolly and popular, she was swept away again before I could ask her the meaning of the words, which both challenged and amazed me. She too had been left a widow, and all her young folks were doing exceedingly well. I knew that, yet in view of what she had said I felt compelled to call her up next morning and invite her to come and take tea with me that afternoon.

"The statement you made has puzzled me," I told her when we settled down for a nice chat. "One may have wonderful faith and all that, but I don't see how one

can escape being concerned about a growing family in this day and age."

"A mother is always concerned about them, but she shouldn't *worry,*" she said quietly.

"You may not have to, but all young people are not so fortunate as yours. How, for instance, can I avoid worrying?"

"You are studying the Unity interpretation of Christianity, aren't you?" she asked.

"Yes, but I fail to see how that answers my question concerning the welfare of my family."

"Don't tell me you are one of the multitude of parents who sigh today over the burden of bringing up a family."

"I am not complaining. I love my children, and regardless of the difficulty of making ends meet at times I do confess I am pretty well worn out during the day looking after the home and their endless wants; and when night comes and I lose sleep thinking about them I feel like a clock slowly running down, and no key handy to wind myself up again."

"That's because you are trying to play the game alone," she said frankly.

"You mean I have carried the responsibility long enough and I would be justified in getting married again."

"Marriage has nothing to do with this. If you find some one with like interests who would be an ideal mate for your future years when you may find yourself alone, by all means consider it. But right now there is One waiting to help with all this worry and responsibility that you have been loading yourself up with."

"Who?" I asked rather startled.

"The Christ," she replied simply and sincerely.

"You mean you leave everything to Him?"

"Yes. I had a strange experience once," she told me. "One night my second boy was out with his friends at a party. It came time for him to be home, and I began to wonder if they had gone on to some other place, whose car they had gone in, and if they had gone—well, no one knew what might happen. Two o'clock came, two-fifteen, two-thirty—you know how slowly the minutes pass if you are watching the clock at that hour of the night."

"Oh, I know all about that."

"Well, as the minutes dragged by, the fear in me became panic. I couldn't sleep. I could only lie and listen to every sound, nerves taut and heart pounding each time a car passed and did not stop.

"Then I picked up UNITY magazine, which I had been reading before going to sleep. I had been looking through an article without really absorbing very deeply its contents. I opened it again at the same page, and this time the words leaped out at me, as if I had never seen them before, and their meaning struck me in an entirely new way. I cannot recall the title of the article—it was about taking the promises of God literally, and portions from the 91st Psalm were quoted:

" 'Thou shalt not be afraid for the terror
by night,
Nor for the arrow that flieth by day.'

I read it over and over. The following words particularly appealed to me:

" 'He will cover thee with his pinions,
And under his wings shalt thou take
refuge.'

"It suddenly came to me that God can protect us, and instead of worrying I closed the book and in quiet

prayer asked Him to guard my family, to go with them wherever they went, and to bring them back safely. Then I fell asleep, deeply and soundly asleep. About an hour later I was wakened by the ringing of the telephone. It was the father of one of my boy's chums who was calling up to say I was not to worry if Bill were late getting in. There had been an accident, and Bill was the only one who had escaped injury, although the car had been badly smashed and the other boys had suffered broken arms or legs. No one, he told me, had been fatally injured, but Bill had escaped in a miraculous manner.

"Instead of being shaken by the shock of knowing how near Bill had been to disaster, I immediately gave thanks that it had not been worse, and especially I thanked God for covering my boy with wings of safety. That cured me. I have never worried since. Before I go to rest I place my family in God's care. Then I fall into a sound sleep, and in the morning I am refreshed and happy. Nothing serious has happened to any of them. They all find opportunities opening up for them as they are ready for them, and, as you say, we are getting along in a way that is extraordinary. Indeed it is, for it is the way of faith."

After she had gone, I felt as if I had been allowed to look into a place of exquisite beauty, which held a rare treasure whose loveliness would live with me forever. There is no other way to describe the joy at seeing the great truth that my friend had opened her heart to share with me.

For days I thought about what she told me. Dared I relinquish so completely my own worries about my young people? It was a direct challenge: it was all or nothing; there could be no half measures. I accepted it

and found a relief that is practically impossible to describe. From my experiences with prayer for my family, I have come to the conclusion that parents take upon themselves far too much responsibility in directing the lives of their young folks and leave far too little of it with God. His immeasurable power of good pervades our world, and if we will only curb our foolish fears and apprehensions long enough to allow God's good to get through to us, we contact a power that brings into our life and into the lives of those about us the safety and peace that passes all understanding.

Meditative Prayer

BY BLANCHE MARIE PETERS

Adored Creator, I thank Thee for all the good Thou art continually pouring into my life.

Teach me how to appropriate more and more of these precious gifts from above, conceived in Thy love for me, Thy child.

Open my spiritual eyes that I may see the riches of Thy kingdom at hand and consciously live in it, one with Thee.

I clear away all sense-made barriers between me and Thee by my constant psalms of joyous praise.

My heart is glad and rejoices in Thy loving protection, guidance, and provision for me, which I acknowledge with gratitude.

We Always Demonstrate

ALL GOOD IS ALREADY EXISTENT. WE DO NOT MAKE A THING TRUE BY AFFIRMING IT . . . EVERY AFFIRMATION OF TRUTH, EVERY EXERCISE OF OUR MIND IN HARMONY WITH REALITY, BRINGS DEMONSTRATION WHETHER WE PERCEIVE IT OR NOT.

BY H. E. MIZE

MANY PERSONS today have come to an understanding of the fact that there is a distinction between appearance and reality and that the main business of life in the present stage of our progress is to find the clear-cut dividing line between them and judge righteous judgment according to perfect principles of reality rather than according to appearances. Perhaps all these persons have on many occasions reached the point of raising bitter complaints against the universe because it did not seem to respond as quickly as they thought it ought to have done.

Let us first remind ourselves that we are praying or affirming amiss when we do not pray or affirm with the steadfast realization that it is we who must adjust ourselves to reality rather than have reality adjust itself to our imperfect personal conception of what things ought to be. In addition to this there are other considerations that should be borne in mind in connection with our affirmations and demonstrations.

God is not nearly so harsh and exigent in His demands on us as we are prone to think. The Bible emphasizes His grace and mercy quite as much as it does His insistence on strict justice and the fulfilling of the letter

of the law. It would go hard with us if it were not so. Of course we affirm a thing with whatever degree of faith we are able to muster. But because there is a realization that our faith is not perfect we look only half-heartedly for the demonstration. Looking thus doubtingly, we often fail to perceive the demonstration although it is at hand. God answers before we call. This means that all good is already existent. We do not make a thing true by affirming it. We merely train our consciousness to see the truth. Reality is infinite perfection and requires no change. All the change must be made in us.

If we allow ourselves to lapse into the erroneous notion that affirmation is an attempt to bend the universe to our will, then it is certain that contemplation of the gigantic and hopeless task will fill us with dismay. If we believe that God yields to our importunities when He is in the mood but refuses us when He is in another mood, and that His mood is unpredictable, then it is not likely that we shall pray with much assurance of receiving. We should then have absolutely no law, no principle, no rule, no method, no substantial thing to which we could fasten a rational hope. The very structure of human reason demands certainties. We have come to appreciate the absolute dependability of the laws underlying all material science. We know that the results of understanding and properly applying them are always sure and certain. We know that all rational mental activity is based on unchangeable mental laws that always yield the same result with the same sort of application. It should require very little thought to convince us that this immutability of law and principle is absolute when we come to the realm of reality. The whole natural world proclaims that law is God's

method and mode of action. He does not therefore become lawless in the infinitely more important and essential realm of reality. Law is no respecter of persons or times or seasons.

It may seem paradoxical, but it is this very fact that accounts for all our apparent failures to demonstrate. Science would not think much of a physical law that would yield the same fruits in response to slipshod application as in response to great thoroughness and the taking of pains. The scientist equips his laboratory with every requisite appliance and help because he knows that hocus-pocus and magic will not persuade the law to relax its demand that its every condition be fulfilled. He endeavors to meet the further demand that his use of the law must serve a need and that he must be prepared to give specific direction and utility to the results of its application. Thus, if he were to produce great steam or electric power without at the same time possessing the knowledge and means of controlling, distributing, and applying it, his "demonstration" would not only be unhelpful; it might also be disastrous.

If we were to demonstrate great material wealth far in advance of a well-rounded growth of our nature and character, and of a general philosophy of life that would equip us rightly to evaluate and use it, the results might be equally disastrous. If we were to demonstrate power, prestige, fame, or even extraordinary physical strength and vigor without any knowledge of the legitimate uses of these things, then the demonstrations might prove hurtful rather than helpful. It is obvious then that it is not good that every superficial desire of the human heart should be realized.

Of course those who seek demonstrations from the

standpoint of their realization that Truth and reality is good are not actuated by unworthy motives. But right motives within themselves do not immediately insure our readiness for every demonstration. We are *willing* to be perfect in expression at this very moment, which is certainly not an unworthy motive, but our manifest unreadiness is attested by the fact that this perfection has not yet been individually worked out and given

I will forget my complaint,
I will put off my sad countenance, and be of good cheer.—JOB

expression by us. There must be a gradual growth in knowing what this perfection is before we are ready for it. If we take counsel with ourselves we should have to admit that we do not want anything that does not belong to us. We know that in unfolding into a higher degree of consciousness we do not go by leaps and bounds but in an orderly manner, covering all the ground intervening between one position and the next. We want our whole nature brought up to the new plane of consciousness. This is substantial growth. Any other sort is illusory and deceptive.

But the great fact is that demonstrations press us on every hand. We need only open our eyes to see them, expand our consciousness and recognize them, and occupy mind and hand in expressing them. If we believe that we have received it is entirely natural for us to act as though we have received. If we do not possess this quality of belief, why, then we go about acting as though we do not expect to receive. We bewail the absence of demonstration and blame the infallible law for our own failure. It is good to cultivate the unshak-

able conviction that by its very structure law is incapable of failing and that all the failure is in us. This much we have to work with: the absolute dependability of law and our own sure and certain ability to adjust ourselves to it. When we go to work in this realization the demonstration is already made.

We do not fail nearly so often as we think. Everyone who deliberately subjects himself to a regime of living by, in, and for Truth enters the game with a zeal and expectancy that know no limits. We claim and expect everything. We hardly have the patience to await the orderly processes of unfoldment. Under such circumstances our very zeal causes us to magnify our seeming failure to demonstrate, and to underestimate the well-rounded general progress that we are making and the gradual harmonizing of external conditions with our higher level of thinking. Affirmations of Truth persistently practiced inevitably raise the consciousness to a more perfect functioning on the plane of adjustment to reality as it is. All things of the external plane with which we have to do participate in this adjustment. The few seeming exceptions or failures scattered about among the host of demonstrations or successes claim a disproportionate part of our attention. We want these particular things so badly that our very anxiety prompts us to lapse into the erroneous belief that they are especially hard to get.

As soon as health and abundance are manifested, for instance, we take them for granted and forget the wonder of the demonstration. We may even fall into the petty attitude of charging the universe with failure to co-operate in a particular case, such as the adjustment of some matter of personal relations. And if this one failure—for which we are responsible—seems sufficient-

ly important, it begins to fill our field of vision so completely as to blind us to the far more extensive good manifested on every hand. Our demonstrations are pushed so far into the background that they take on a tinge of unreality, and the excess of disappointment because of the seeming delay in the fulfillment of our present wish may cause us actually to play with the thought that after all maybe the innumerable other demonstrations of good merely came about in the natural course of things, that they would have "happened" anyway, even if we had not devoted ourselves to a cultivation of the consciousness of Truth!

Of course when we stop to think we know that there are no accidents, that every manifestation of good comes about by virtue of the right application of the laws and principles of reality on which all things are based. But we do not pause to recall this to memory sufficiently often. We do not arouse ourselves often enough to challenge the prevailing human attitude of taking all good for granted and concentrating all our attention on the "evils" that we think we see about us. Aside from the fact that we are always thinking falsely when we believe in any evil, these "evils" loom so large in our vision because we are giving the major part of our thought and consciousness to them. The results follow logically, necessarily, and as a matter of course. We know nothing but what is in our consciousness.

The persistent affirmation of Truth, of perfection, and the seeing of good in everything so elevates the tone of mind, body, and affairs as to take us onto a new plane of life and action. We do not know how many of the "normal" griefs and miseries of life are avoided, because under the new regime they do not even arise and therefore do not have to be overcome. We, being

right in the middle of the working of this process of change, may be the last to perceive it. People about us note that we have become a different manner of person, and they wonder how it came about. And because we are constantly adjusting ourselves more perfectly to the truth of the universe the frictions of life become constantly less and less. Our contacts with other people become ever smoother and smoother because we are getting away from the plane of friction; because we are judging "according to appearance" less than ever before, and are giving our thought and attention to essential things.

It can be confidently stated that it is possible to go on to ever greater and greater heights of consciousness and expression of Truth, of harmony and "in-tuneness" with the universe, without ever making one very striking specific demonstration. For the Truth consciousness prevents so many situations from arising where a particular demonstration is a necessity. The great demonstration is the gradual but sure growth into Truth and the getting away from the false beliefs that habit and heritage have fixed upon us. With or without "instantaneous" demonstrations, a sufficient degree of this growth brings us to our goal. Every affirmation of Truth, every exercise of our mind in harmony with reality, brings demonstration whether we perceive it or not. Let us therefore train ourselves to see and appreciate our demonstrations. We know that natural law is infallible within the scope of its action: let us also know that spiritual law is infallible.

JESUS PROMISED: *Lo, I am with you always, even unto the end of the world*

The Stone Was Rolled Away

WE SEE GOD'S WISDOM IN THE EVER-CHANGING EVENTS OF LIFE . . . WE SEE HIS LIGHT GUIDING US THROUGH THE SHADOWY PLACES . . . WE FEEL HIS STRENGTH ROLLING AWAY THE STONES RETARDING OUR PROGRESS.

BY NETTIE WYATT

THE SIGNIFICANCE of the story of the Resurrection lies in its symbolizing the fact that the stone was rolled away from Jesus' spiritual tomb and He became free. The Truth of life itself is contained in the ability to do this. The man Jesus was placed in the tomb of material confinement; the Christ emerged in His spiritual freedom. This is the beauty of the Easter lesson.

At this time of year when nature is shuffling off the shackles of winter, the mind also inclines toward new things. Old trends of thought must give way to higher ideas. Old grudges must give way to forgiveness. Petty grievances must give way to understanding so that the mind may not be encased in a material vault of negation. Selfish thoughts are the stones to be rolled away to permit the spiritual freedom which Jesus Christ taught. According to the Biblical story, the stone was removed by "an angel of the Lord." So also are the stones on life's pathway removed by heavenly power. The Spirit of God within man, given through His Son Jesus Christ, is the power that rolls away his mortal limitations and allows him to emerge from any difficulty with perfect freedom.

Jesus the Christ knew what happened within Him-

self to make the Resurrection possible. Each individual knows what happens within himself when he emerges victorious from some overcoming, and only the wisdom of God denies us the words to describe such an experience. Spiritual unfoldment becomes much more sacred because it is something that cannot be theorized about or explained; nor can it be given to another to share. There is a phase of one's enlightenment that always remains a sacred secret between oneself and God. I like to think of the time between interment and resurrection as the time between prayer and the answer. It may be three days, three years, or a split second, but it is the time necessary for the soul to transcend human tendencies and rise to the realization of spiritual mastery. No doubt there is an exact formula for doing this which produces exact results, but since each person is at a different stage of unfoldment it is easy to understand why Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." Christ knew that the law works and how it works. Apparently He also knew that man was not yet sufficiently in control of all his faculties to be given the full knowledge of spiritual law. So each one must find his way to freedom by his own faith and intuition, knowing that God wills only the good for His children.

A most comforting thought about the Resurrection is the proof that life is eternal. There are other planes of expression where different values hold, but it is all the same continuity of life. Our cosmic consciousness carries us forward in our ongoing though the scene changes. This is the part of us that never dies. It is divine intelligence that causes this "mortal" to "put on immortality" and this "corruptible" to "put on incorruption."

A short while before the Crucifixion Jesus told His followers, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." It is frequently necessary for some outer thing to change before one comprehends the inner significance of its presence. This would sound contradictory to Jesus' promise "Lo, I am with you always," but it isn't; for He understood that the spiritual presence of God that He represented would be always with humanity. Sometimes the question arises "Why did this have to happen to me?" The answer lies in this interpretation of the Master's words: "Since you have gleaned all the benefit possible from this condition, it is expedient that it should pass from you to make way for a fuller, richer experience, which the Father will bring to you." It is useless to pine for some past joy or to mourn for some remembrance that cannot be recalled. Those things would have remained if there had been anything further for them to give to your life. It is expedient for us to keep our face ever forward and our thought upward, saying with Paul, "I press on toward the goal unto the prize of the high calling of God in Christ Jesus." That prize is eternal life, and our physical experience here is only one episode in eternity.

Conditions come and go with the expediency of Spirit. That is a part of the divine plan. Just as Jesus Christ left with mankind the message of God's life, love, and wisdom, so each person contributes an experience in human ongoing that may bless others. Each lesson we learn gives us strength to roll away the stones of limitation and makes the way smoother. God is as unchangeable as principle yet is ever changing in form. He has created every good thing for His children, but He is a jealous God and does not allow man to be-

come engrossed for too long a time in superficial things and unmindful of the Creator. "No one cometh unto the Father, but by me," said Jesus. He was speaking of the Christ Spirit inherent in each person. The Christ Spirit keeps us attuned to our divine nature and helps us to know that it is far better to welcome new things than to grieve for the old. When the panorama of life changes we can say to each circumstance: "It is expedient for me that you go away: for if you go not away, the Comforter will not come unto me; but if you go, you will send him unto me." Each time we release something in thought we have rolled away a mental stone, revealing a larger spiritual horizon and a more steadfast faith.

The Easter season comes at a time when frost and snow are giving way to warmth and moisture; when nature is beginning a new cycle of resurrection and creation. It comes at a changing time in the seasons. The winter's cold and snow play their part; but there comes a time when it is expedient for these conditions to give way to new ones. The thought also turns toward new and better things. The unity of spirit, mind, and body is one of the fundamentals of the Truth teaching, and we can readily see how the principle of creation is ever evolving in the earth, in nature, in the physical body, in the mind, and in the individual spirit. No matter what our thought may have been, there comes to every one at some time the urge to grow; the desire to be better and to give a fuller expression to his innate ability.

When man was placed in the Garden of Eden in the beginning, the spiritual urge was implanted within him. Though he was given free will to choose the way of his ongoing, he could not escape the river of life

within him, which must flow from its source to its outlet. Man is merely the channel through which the force of life flows in its unfoldment. No matter how frozen or congested man's thought may become there is always the wellspring of eternal life surging along to roll away the stones of worry and uncertainty. No matter how much duality may exist in the mind of man, it is but as one tree in a whole garden, but as one "evil" compared with the universe of good that God has created. How often the thought has come what a glorious life this would be if Eve had not eaten the forbidden fruit. Yet isn't it true, though seemingly paradoxical, that we have come to know the greatness of God through that very event.

The human mind learns by contrast and comparison. Would we appreciate our spiritual heritage if there were no contrast? Could we comprehend the majesty of our heavenly parent if there were no human counterpart for comparison? Regardless of how much thought is given to the idea of good and evil, it gives untold satisfaction to know that the ratio of good to evil is as a whole garden to one tree. The geographical size of the Garden of Eden can only be estimated, but there is every indication it was a sizable place. God looked upon His creation and pronounced it very good. Even the tree of the knowledge of good and evil was not condemned but was given a place in the midst of the garden, along with the tree of life. God's goodness is so much greater than man's conception of it that it must be accepted on faith until such time as we can comprehend its majesty.

The Easter morning brings us a full view of the great life principle in action. The vista extends from the beginning of time through the Garden of Eden to

that state of Christed perfection which is the ultimate goal of each soul. We see our spiritual development step by step and realize that every person has a definite place in the divine plan. We see God's wisdom in the ever-changing events of life and know that we partake of the same wisdom. We see His light guiding us through the shadowy places of human experience and know that He makes plain the way. We feel His strength rolling away the stones retarding our progress and know that we possess the same inner power. We are aware of His unlimited goodness obliterating all negation and know that we shall never want. We feel His love filling our heart and know that we need never fear. We feel His presence ever with us and know that we are never alone. We feel His life unfolding within us and know that we are forever sustained. We are bound to His Spirit with a bond of understanding and kinship that makes us all one in the name of His Son Jesus Christ.

What a glorious resurrection!

HEALING THOUGHT

Thou art the strength of my life, and I am made whole.

PROSPERITY THOUGHT

All Thine is mine, and I am in all ways prospered.

(Use from March 20 to April 19)

Bible Studies

LUKE

BY LILY STACK

THE NEW TESTAMENT came into existence as the presentation of a great new teaching for humanity. The teaching was so great and so utterly new to the comprehension of the people of the first century that the majority could neither understand nor accept it. The substance of this teaching, the transition from the belief in a severe, tribal, personal God to the knowledge of God as a loving Father, an indwelling Spirit of life, love, and wisdom, was set forth in the history and sayings of Jesus of Nazareth.

Of the accounts that many of His followers gave of the Master's ministry four were chosen and agreed upon to contain the "gospel" or good tidings of the new message to the world. As stated previously, three of these Gospel writers are known as the "Synoptists" because their narratives follow the same general form. The work of the fourth Evangelist, John, stands by itself, a document of inner teaching.

All four Gospels have the same general purpose and follow a similar outline. But each writer gives us his own personal interpretation of the teaching as it came to him. He impresses the character of his own mind and heart and feeling and attainment upon the Gospel that bears his name. Each therefore has its particular character and value. Godet in his "Biblical Studies" gives a concise analysis of the theme or "motif" of each of the four considered separately. Thus we have

"four images," he says, "the king of Israel (Matthew); the Son who ascends the steps of the divine throne (Mark); the Saviour of the world (Luke), and the Son who descends into humanity to sanctify it (John)."

The Gospel of Luke has great beauty as well as many particular points of interest.

He is the only Gentile writer of the New Testament, probably of the whole Bible, with the possible exception of Job. The two longest books of the New Testament, the Third Gospel and the Acts of the Apostles, were written by him.

The term "gospel of womanhood" has often been applied to Luke's work. There seems to be good reason for this. The Greek words meaning woman, wife, widow, and girl are used more frequently by him than by any other Evangelist. The accounts found only in Luke comprise those of the annunciation to Zacharias concerning Elizabeth, the annunciation to Mary, Mary's visit to Elizabeth, Simeon's words to Mary, the story of Anna the prophetess, and two significant statements about Mary. These may all be read in the first two chapters of Luke.

Luke alone gives the two miracles (7:12-15; 13:11-13) concerned especially with women as well as two parables that, unlike the usual ones, deal with women as well as men (15:8, 9; 18:2-8). In Luke only appears the story of the woman, "a sinner," who anointed the feet of Jesus at supper (7:37-50); and of the women who ministered to Him (8:1-3) and of the visit of Jesus to Mary and Martha (10:38-42).

More than any of the other Evangelists he lays stress on prayer, praise, and thanksgiving. The Third Gospel begins and ends with a reference to worship in the Temple.

The Greek ideals of beauty of form and expression are noticeable throughout his work. His Gospel is the most literary, the clearest, and the most consecutive of all the narratives.

His is truly the Gospel for the world—not just for Israel. Luke alone, referring to Christ, uses the words "a light to lighten the Gentiles" and he gives the message to the shepherds of "great joy . . . to all the people" (2:10), and he alone says, "And all flesh shall see the salvation of God" (3:6).

In Luke the ancestry of Jesus is traced back not to Abraham, as in Matthew, but to Adam and to God.

Almost nothing is known of the early life of Luke. According to tradition he was born at Antioch and received the training of a physician. The how and why of his conversion to the Christian teaching is not known. It was as the friend, companion, and fellow worker of Paul that he was able to write his Gospel. He was doubtless familiar with the other two Synoptic Gospels —that of John was not written until years later. Apparently he felt the need of an orderly, accurate, sequential account, which was the reason for his undertaking his narrative. He tells us this in the opening of his story "concerning those matters which have been fulfilled among us."

The first four verses of Luke's Gospel have the suggestion of the Greek prologues. Theophilus, evidently a wealthy Greek convert, in accepting the dedication to himself of Luke's manuscript became, so to say, its "sponsor," probably making himself financially responsible for its production and circulation. The making and distribution by hand of a long writing was in those days a very big undertaking.

One rejoices in the literary excellence and the se-

quential form of Luke's beautifully written story. There is the further joy of finding how readily it lends itself to metaphysical interpretation. Let us read it in this way.

After the four verses of the prologue Luke's Gospel begins with the state of the human mind or character just ready for the great change into the higher, spiritual consciousness.

Zacharias symbolizes the well-intentioned but narrow religious attitude to whom tradition, rites, and forms mean more than a great message. Elizabeth the wife, who is also of priestly descent, typifies the inner or intuitional attitude. But she has never expressed herself. "Elizabeth was barren." When they dominate character these two thoroughly good but restricted traits produce nothing. "They had no child."

But when the good news for which he has longed is told to Zacharias, his belief in the human limitation of age is too strong; he cannot accept it. He is troubled —"and fear fell upon him."

The consequence of his destructive use of the spoken word is that speech is taken from him: "Thou shalt be silent and not able to speak." (Luke 1:19, 20.)

The promised birth of John the Baptist represents the dawning of the high type of natural consciousness that is able to perceive approaching divinity for mankind but that still is so filled with the sense of its own limitations that it is unable to demonstrate it. (Luke 3:16; 1:17.)

Three annunciations, three great messages voiced by an angel (a definite inspiration from God), are found in Luke. They are progressive in character. First (Luke 1:13) is the prophecy announcing the awakening of the high human perception (John the Baptist).

Then there is (1:31-33) the promise of the coming birth of the divine into human form (the nativity of Jesus at Bethlehem). Last comes the word to the shepherds (2:11, 14) that the great thing has come to pass.

The whole first chapter is a beautiful exoteric as well as esoteric story. From the developing human soul (Elizabeth), which is related to the "virgin" soul that seeks God alone, there emerges the eager zealot (John) that makes plain the way of the Lord, the Christ. The conscious awareness of God's omnipresence the Christ must appear in the densest form of matter (the manger in the stable), and stimulate into rejoicing the innocent, natural life forces and their guardians (the shepherds and their flocks).

It is to the pure type, the soul turned only toward God (the Virgin Mary), that the great word can be given (Luke 1:30-33): "Thou hast found favor with God. . . . thou shalt . . . bring forth a son, and shalt call his name JESUS. . . . the Son of the Most High. . . . and of his kingdom there shall be no end."

In chapters 1 and 2 of Luke's Gospel are found the fine lessons in the observance of the civil and religious law. The ordinances of both church and state are to be obeyed, even though the one concerned be "the son of David . . . the Son of God" (3:31, 38).

"Elisabeth . . . brought forth a son. . . . And it came to pass on the eighth day that they came to circumcise the child." This is the strict following of the Mosaic law as regards the son of Zacharias. This law was also observed in the case of Jesus, when "they brought him up to Jerusalem, to present him to the Lord . . . and to offer a sacrifice according to . . . the law" (Luke 2:21-24).

The observance of this law of circumcision and

offering had its foundation in the oldest Hebrew teaching, preserved by the priests and scribes in the literature of the Old Testament. The consecration of the newly born is always to take place in the Temple, the place of outward worship. But the true "temple" is the body. It was to be dedicated to God, from whom it came, to be used for His honor and glory.

It is in Luke alone that is found any reference to the childhood or early training of the boy Jesus. "And the child grew, and waxed strong, filled with wisdom . . . and he was subject unto them." "And when he was twelve years old, they went up after the custom of the feast [to Jerusalem]." Again there is the strict obedience to the law. Three things, all of moment to the Jews, are mentioned here: Jerusalem, the age of maturity, the Passover. Among the Hebrews of that day, as among Southern Asiatics today, maturity comes early. Twelve was accounted the legal age for the assuming of responsibility.

The growing consciousness has by that time attained to certain convictions. It is entitled to decide for itself. The consciousness of the boy Jesus knows what it has to do and where its Father's house is. While Jesus is deeply concerned with the "Father's business," those near and dear to Him fail to know His one great task and purpose; "they understand not the saying which he spake unto them."

A period of growth ensued for the boy Jesus, in which He "advanced in wisdom and stature, and in favor with God and man."

Luke tells us in chapter 4 of the zealous, almost fiery, public ministry of John the Baptist. John represents the human intellect not yet quickened by or wholly surrendered to Spirit. He is that in each of us which

desires to do right but makes a reality of evil and deals violently with wrong and wrongdoers. Strength, inspiration, and great courage are shown in His words and acts. To those who asked Him, "What then must we do?" He answered fearlessly. To the multitude, who evinced the common faults of mankind, He commended this rule: "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." The publicans He commanded: "Extort no more than that which is appointed you"; and the soldiers: "Extort from no man by violence, neither accuse *anyone* wrongfully; and be content with your wages. . . . With many other exhortations therefore preached he good tidings unto the people."

In Luke 3:23-38 is given the ancestral line of Jesus, "the son (as was supposed) of Joseph," extending back to "Seth, the *son* of Adam, the *son* of God." And in tracing it to its source we find the beginning and the end of our own genealogy. As Jesus is unmistakably both son of Adam and Son of God, it becomes clear that in all ways He is the type and pattern for each one of us.

All three Synoptists give the account of the baptism and of the temptation in the wilderness. None gives so clear and full a statement of it as Luke. Through the wonderful experience of the baptism the contact with the divine source is made evident: "Thou art my beloved Son: in thee I am well pleased."

An analysis from the metaphysical viewpoint of the experience known as the "temptation in the wilderness" (Luke 4:1-13) has great value for the student.

This takes place in the wilderness, a realm shorn of all comforts or solace for mind or body. First the body is sorely tried as regards all its appetites and

needs. The soul is first tempted to concentrate all its powers for the relief of this physical distress, but it remembers the truth, resists, and is strengthened from the one source of strength. But there is more to come. All the impulses of the soul that aim at and seek personal aggrandizement, wealth, and success put forth their claims for recognition. There is the overmastering suggestion of power from without that can bring all things to pass to satisfy human greed and lust of power. But this too is overruled: "Get thee hence, Satan . . . Thou shalt worship the Lord thy God, and him only shalt thou serve."

It is obvious that these texts are to be read figuratively, since there were no "kingdoms of the world" near Jerusalem or Nazareth. The third temptation is a severe one. Spiritual pride, religious arrogance, the love of high place—in which one of us do these not lurk, often unknown until the particular occasion brings them forth! But the consecrated soul resists, triumphs, and goes about its task uplifted, exalted, and fortified by what it has passed through.

There is beautiful suggestion in this verse (4:16): "where he had been brought up." We do not need to go abroad to seek opportunities. The work is to be done right where we are. "He entered, as his custom was, into the synagogue." The temple of the body is where our task must begin and "on the sabbath day"; we must set about our work in a state of deep peace and realization.

Verse 18 describes the exalted state of the inspired soul, consciously seeking to do the divine will, joyously giving itself to the work of helping to "preach good tidings to the poor . . . to proclaim release to the captives, and recovering of sight to the blind."

In chapter 4, verse 32, there begins the account of the healings and cleansings of many. Luke refers more often to women than do the other Evangelists. When in either the Old or the New Testament there is mention of woman, this means to us less a female person than a particular function of the soul: the intuition, the sympathies, the affections. We see this as contrasted with the male person, who represents the outer, active, reasoning side of the human consciousness. But both of these "persons," whether the outer bodily form be that of man or of woman, are in each of us as human beings. They have to be developed, balanced, joined, "married," in order to bring about perfection in each individual.

All four Gospel writers give an account of a woman anointing the feet of Jesus. But the woman who appears in Luke's account is a "sinner," a repentant soul. For she stood at Jesus' feet weeping, and began to wash them with her tears.

Outwardly the story tells of the Master reclining at supper. There enters to Him a woman with a box of precious ointment, with which she proceeds to anoint His feet.

The spiritual consciousness (Jesus) seeks to bring all the elements of the character, the mistakes, narrow religious ideas (Pharisees) as well as the more highly disciplined faculties (the disciples), into closer communion with the Christ. The soul, repentant and purified, intuitively seeks to draw near to the Christ. It would pour forth its riches of fervent worship. In spite of the element of opposition (the doubt, and murmurs) this recognition spreads far and wide: "The house was filled with the odor of the ointment."

The illumined mind of Luke (whose name suggests

"light") puts a helpful idea before us in his analysis of the closely allied states of the soul represented by the sisters Mary and Martha. He alone recounts Jesus' visit to Bethany, the home of Martha. The two sides of the soul are indicated in the brief word told about each sister. Martha, the outwardly active element, received the Master into her house, and "Martha was cumbered about much serving." The contemplative side of the soul, which is quietly, deeply receptive to the spiritual word, is represented by Mary, "who also sat at the Lord's feet, and heard his word." This outer and this inner attitude of the soul need a better adjustment or balance and interchange in their functioning toward Truth, spiritual things.

We come now to that most perfect of all prayers, the Lord's Prayer, which is recorded by both Matthew and Luke (11:1-4). The Great Teacher spoke always in terms that would reach the minds and hearts of His hearers. He purposely used the term "Father," than which there was no term dearer or more familiar to the Jews. One can put this wonderful prayer into this form, which all may understand: "There is one presence and one power everywhere present. The place where you contact the One is in your own heart and mind. He is in all and all is in Him. He is the Spirit of life and love, Father. Make Him the one power you recognize; make Him the principle by which you live. So act that His nature, all goodness and all joy, may be everywhere present. See Him as the source of all supply. Seek for and see only good, and wrong will disappear. Sin shall be no more, and there shall be no need for forgiving."

There is a beautiful lesson in Jesus' reply to the woman (the questing soul) told in the 11th chapter

(11:27, 28). This tells the real meaning of the desire that burned in the heart of every Jewish maiden to be the mother of the Messiah. It is the yearning in every soul, in man or in woman, to bring forth its own true nature. The woman in the crowd said to Jesus, "Blessed is the womb that bare thee." But His answer made clear that there was but one true birth, and that this "birth" was of the Spirit, not of the flesh. The true "mother" of the Christ is the man or woman that hears and lives His teaching. Mary was the mother of Jesus: she was not the mother of the Christ until her own soul had evolved to that stage of consciousness.

There is other fine instruction (Luke 13:11-13) for the student of practical Christianity in Jesus' "teaching in one of the synagogues on the sabbath day. And behold a woman that had a spirit of infirmity eighteen years . . . and could in no wise lift herself up." Jesus barely touched her; "he laid his hands upon her: and immediately she was made straight, and glorified God." God is infinitely more glorified in the vigorous health and strength of one of His children than in the observance of the man-made laws governing worship and the proper keeping of the Sabbath.

The great parables, told by Luke only, can be but briefly mentioned. When we find in the Scripture stories a mention of two sons, two brothers, two sisters, two aspects of closely related things, we see them as an active and a passive, an outer and an inner, an old and a new, a narrow and a broad manifestation of one principle. Let us consider the familiar parable of the prodigal son (Luke 15:11-32). In a "certain man" we see the great, loving, universal, all-providing Spirit. The two sons typify two ways in which the human mind regards the source of all things. One type of person

feels that his supply comes from his Father but that it is restricted, that he must work for it as a hireling without joy or gladness. This is the elder son. The other also looks upon the inheritance as from his Father, but he believes that it is limited, he can have only his "portion." Taking this, he gets farther and farther away from the Father consciousness until his supply is used up. After bitter experience he comes to himself and turns homeward. "His Father saw him . . . and ran, and fell on his neck, and kissed him." The moment we begin to recognize Truth, Principle, and turn toward it, no matter what have been our shortcomings, it begins to work with and for us. There is no word of reproach nor hint of punishment, of "karma." Some day every man will awaken to the knowledge of his sonship and will begin "to be merry" and so continue!

The beautiful story of the good Samaritan (Luke 10:30-37) is so familiar that we need stress only one or two points in the lesson. The question is not so much "Who is my neighbor?" as "Am I a neighbor in the true sense of the word?" The Samaritans were of mixed Jewish and pagan descent, although they claimed Hebrew ancestry. They typify divided and contradictory thoughts. That the Christ message is for even such as these is shown by the fact that two of the loveliest stories in the Gospels (John 4 and Luke 10) concerns the Samaritans.

The parable of the good Samaritan (Luke 10:30-35) tells us of the consciousness that departs from Jerusalem (place of peace). In so doing it loses its treasure and is sorely beset. The narrow, formal religious beliefs offer no help. But the humbler traits of character, despised and untutored, furnish the kindness and generosity that restores the wounded consciousness.

There is a scathing indictment of hypocrisy and secret sin. Jesus reproached the Pharisees with self-righteousness, with compliance with the form of the Mosaic law while their hearts and minds repudiated the purpose and meaning that lay behind the law.

The last verses of Luke's Gospel make a fitting close to his story. The accusation, the carrying of the cross, the Crucifixion, all these had taken place (Luke 22, 23). The appearance of Jesus after the Resurrection is described. He spends His last hour with the disciples. He opens "their mind, that they might understand," and he exhorts them to preach "repentance and remission of sins . . . beginning from Jerusalem" (the place of peace and of realization). "And they worshipped him, and returned to Jerusalem with great joy." And seeking to manifest this knowledge in body and soul, they "were continually in the temple, blessing God."

EDITOR'S NOTE—This is the third of five articles by Lily Stack. The fourth will appear in May UNITY.

THOU ART

Thou art the mystic breath I breathe;
Thou art the lifeblood in my veins;
Thou art my power to smile or grieve;
Thou art the peace that in me reigns;

Thou art the love that bides in me;
Thou art my faith's green-blooming rod;
Thou art my hope for days to be;
Thou art my all, for thou art God!

—LIDA KECK-WIGGINS

Building a Consciousness

YOU HAVE WITHIN YOURSELF THE POWER TO TRANSFORM YOUR LIFE INTO A THING OF JOY AND BEAUTY . . . GOD IS EVERYWHERE, BUT YOUR CHIEF POINT OF CONTACT WITH HIM IS WITHIN YOUR OWN SOUL.

BY EVA BELL WERBER

CONSCIOUSNESS! What does it mean? You hear and read so much these days about building a consciousness. You are told that you should build a money or wealth consciousness in order to prosper your financial condition. You should build a youth consciousness in order to retain your youthful outlook with its glow and enthusiasm, in order to remain young and active and unaware of the passing years. You try, and most sincerely, for a while, but it is so easy to slip back into the old more familiar way of thinking and feeling. You begin to wonder just how far the last check is going to carry you. You give a sigh at an approaching birthday and remark to the family, "How the years do slip up on one these days. I feel quite old when I think about it." Then something brings that word consciousness to your attention again, and you begin to wonder once more just what it is all about and how you should go about building this thing called "consciousness" in the proper way.

First realize this. All that is in the external world, in the relative realm, must first be within your own mind. You know that consciousness means awareness. Every man is aware of the fact that he lives and moves and

breathes; in other words, he is aware that he is alive. This is true even though he may not fully understand what the real meaning of his life is. Now this consciousness that you are struggling to attain is a realization of what this life that you live really means. Unless you are conscious or aware of the beauty of tree or field, or flower, can there be any beauty in them for you? Can they give you any joy without this conscious knowing? Can the clear, liquid song of the meadow lark as he rises from the dewy grass hold any harmony for you unless that harmony is first within the depths of your own soul? Even so it is with the greatest of all gifts, love. Can any one be lovable for you unless you have the consciousness of love? If it were not for the awareness of these lovable and lovely things that you enjoy as you go about your business of daily living, what a dark, cold world you would find yourself inhabiting.

You wish to enjoy beauty of form and color. You desire harmony in place of discord, love instead of hate or indifference. You have within yourself the power to transform your life into a thing of joy and beauty. Flowers of loveliness shall spring into bloom about your feet as you journey on from day to day. So you find that your first step is to look within, for you know that within your soul is this secret place of inner awareness. Long ago the Master said, "The kingdom of God is within you." Today we know that He meant this kingdom of consciousness. You also know that the king of that kingdom is life itself, all love, all joy, God the Father.

God is everywhere, but your chief point of contact with Him is within your own soul. That is the only place where you can have true communion with Deity.

When within your heart you have the consciousness of this sweet abiding presence, you will be able to carry the glow of this same presence into all your outward experiences and affairs. This glow will color all your daily living as you feel this life, this power so warm and close within you. Form a habit of pausing often and contacting this presence. Pause in the midst of the rush of things and give thanks to life and intelligence for what you have been given to enjoy; most of all give thanks for life itself. There will come an awakening, an awareness, such as you have never dreamed of experiencing. Indeed miracles shall take place for you, miracles that in your old state of consciousness would not have been possible.

It is only when you learn to contact this loveliness within the kingdom of the heart that these lovely things can spring into manifestation for you and yours. This love within you is a protecting love, and as you learn to live in the consciousness of it you will find that there is in the midst of you a force that is mightier than all the hosts of darkness that war against you. There will no longer be any darkness in your heart or mind, for this indwelling power will uncover a light in your mind and dispel all darkness.

Learn to abide in this kingdom of love and peace, always conscious of this presence. Turn the gaze within, contemplate, love, and worship this wonderful life.

Day by day you will find a new rich soul quality where before was unrest and anxiety. You will have a more loving, tolerant attitude toward all you meet. Then you need have no fear of the passing years. Your life will move on from glory to glory, for you will have built a consciousness that is akin to the divine order of the universe.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 3, 1938

UNITY SUBJECT—*Healing.*

INTERNATIONAL SUBJECT—*Serving Other Races.*
—Mark 7:24-37.

24. And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid.

25. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

26. Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter.

27. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.

28. But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.

30. And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

31. And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

32. And they bring unto him one that was deaf, and

had an impediment in his speech; and they beseech him to lay his hand upon him.

33. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue;

34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35. And his ears were opened, and the bond of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.

37. And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

GOLDEN TEXT—*God is no respecter of persons.* —Acts 10:34.

SILENT PRAYER—*I am made whole through my true thought and word.*

Tyre means "strength" and Sidon "wild." When the illuminated I AM (Jesus) enters into the realm of untamed forces in the subconsciousness, immediate activity is noticeable. An effort is made to bring the natural forces into conscious action. He "entered into a house."

When the I AM concentrates its attention on any department of mind or body, the effect cannot be concealed. "He could not be hid." In the dark regions of the subconscious mind lurk obsessions, habit patterns, fears, and various emotions that handicap man in his struggle for self-control and effectual self-expression. His soul, represented by the Syrophoenician woman, is not his own but seems alien to him until he understands the subconscious forces and sets them in order, bring-

ing them out into the open of the conscious mind in order to do so.

The little daughter in the grip of an unclean spirit represents sensation, which man has allowed to possess him instead of asserting his dominion over it through the power of the regenerated I AM. The soul is the mother of sensation, which it can control and direct through faith in the Christ.

It may be well to examine the quality of faith that proves effectual in laying hold of healing. The Syrophoenician woman signifies also the intuitive perception of Truth reflected into the intellect from within the soul. The "demon" possessing her daughter was unclean; love centered on the outer things of the "mind of the flesh," such as mixed thoughts, family selfishness, fear. No one can make any headway in following the Christ until he rids himself of these marks of the Gentile consciousness. This riddance is accomplished through faith.

Faith is a quality of the soul that varies in degree with the temperament of the individual and the urgency of his need. The calm, judicial temperament is characterized by faith so mild that it is often ineffectual. The intellectual temperament is one of weak faith from the bent to prove everything by hard and fast logic, taking nothing for granted. Where the need of deliverance ranges from urgent to desperate however, either of these temperaments may undergo a quickening of faith sufficient to bring its possessor the relief sought. In this lesson the need is desperate and the faith of the kind that will not let go but holds fast, refusing to despair or be discouraged. One demonstrates one's desires through pertinacity and singleness of mind.

To test the depth and strength of our faith, we ex-

amine ourselves to find what it makes us willing to do. If it gives humility, makes us willing to eat of the crumbs under the table, the hour of realization is at hand for us.

Healing depends more on a certain consciousness than on the speaking of certain words. Jesus surcharged His mind with a consciousness of the quick and powerful energy that metaphysicians call Spirit. He had no set form of words to express this consciousness. In this lesson He merely announces that the healing has already taken place. In the case of the deaf and partially dumb man He gives the command "Be opened" after showing him by sign language what to expect.

The Christ consciousness is experienced individually instead of collectively. It is therefore better not to publish it to others. The natural impulse is to broadcast the good news of healing and express gratitude for benefits received. As a rule this course is right, but there are times when silence is better.

Physical deafness is caused by atrophy of the aural nerve or some injury that decreases the power of the nerve to perform its normal function. Back of the nerves is the mind in which resides the enabling power. If the ears of the deaf are to be unstopped and the tongue of the dumb sing, courage must be realized. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come . . . and save you."

The Christ power makes man equal to all emergencies, for it acknowledges no impossibility. The healing of physical disabilities is but one exercise of spiritual power. There is intellectual deafness and spiritual dumbness, neither of which is curable except by spiritual means. As the I AM, when identified with the power of Truth, is equal to the healing of all physical impedi-

ments, it is adequate also to loosen mental bonds and free the soul of man from fears and other inhibiting demons that harass him and reduce his accomplishing power.

QUESTIONS

1. What does the statement that Jesus "entered into a house" in "the borders of Tyre and Sidon" represent?
2. What do the Syrophoenician woman and her little daughter represent?
3. What determines the intensity of the individual's faith?
4. Explain in what the healing consciousness consists.
5. Why is it sometimes wiser not to mention demonstrations of healing?

Lesson 2, April 10, 1938

UNITY SUBJECT—*Indentification through Service.*

INTERNATIONAL SUBJECT—*Finding Ourselves in Service.*—Mark 8:27-38.

27. And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?

28. And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

29. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

32. And he spake the saying openly. And Peter took him, and began to rebuke him.

33. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.

34. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

36. For what doth it profit a man, to gain the whole world, and forfeit his life?

37. For what should a man give in exchange for his life?

38. For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

GOLDEN TEXT—*What doth it profit a man, to gain the whole world, and forfeit his life?*—Mark 8:36.

SILENT PRAYER—*I seek to serve God with a perfect heart and a willing mind.*

Caesarea Philippi represents consciousness of power and dominion. When the spiritual I AM (Jesus) enters this consciousness it begins to train the faculties (disciples) to recognize the truth concerning it. The question "Who do men say that I am?" is more than a natural query to elicit information. It is a lesson in self-identification. Spiritual man is more than the sum of his faculties. He identifies himself with his divine nature as the pure thought or Son of God, the I AM.

Associated with personality, the faculties are prone to unreason. "And they told him, saying, John the Baptist." Since John the Baptist and Jesus were contemporaries, it was impossible for Jesus to be the incarnation of John. Herod, representing the ruling will of the physical, made the same mistake when, hearing of Jesus, he said, "John, whom I beheaded, he is risen." How such a thing could be seems never to have occupied their thoughts. They accepted reincarna-

tion as the cause of whatever effects they could not account for otherwise, but failed to realize that it is subject to chronological limits. They failed too to see that achievement can be due to individual effort and that mastery comes through spiritual power, which requires no antecedents in personal lives lived before the present.

A clearer answer than reincarnation is found to the question of self-identification. Peter, representing spiritual discernment or faith, says, "Thou art the Christ." Faith sees that man in his spiritual estate is Christ, the Son of the living God, and that what he hopes to become in external expression and character can be realized only by identifying himself with his conception of his true nature.

Personal consciousness conceives of the Christ as a glorified person whose achievements no one else can hope to equal, whose service to the race is by way of setting a surpassing example and providing a vicarious atonement. That every man is a potential Christ is a sacrilegious teaching to the personal man, hence the injunction to "tell no man of him."

Before man can come into complete spiritual consciousness he must cross out the mortal consciousness, for the two do not intermingle. The necessity of crucifixion is clear to every one who desires to follow the higher way.

The faculties, developed for the most part without regard to the inner life, do not comprehend the necessity of crucifixion as a condition precedent to resurrection. Faith, fixed in the customs and traditions of the race, denies any such necessity. It exists however for all who wish to gain complete spiritual consciousness. It may not mean death of the body, but in all cases where

the mortal consciousness is strongly entrenched crucifixion does mean suffering.

Jesus knew what was necessary and He did not shrink away from it. That "the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again," seemed unreasonable in the last degree to the disciples, taught to think of the Christ as Master and Lord. Why should one who is Lord and Master submit to indignities and death? Mastery of one's own soul is more imperative than any external dominion or even freedom from physical interference. The I AM gladly pays a great price for self-dominion. Once it is gained, nothing else matters. Even death is but a small thing compared with it.

No one in personal consciousness would call suffering, rejection, and death "the things of God." The higher consciousness "sees the best that glimmers through the worst," and in present failure recognizes the foundation of ultimate triumph. "Behooved it not the Christ to suffer these things, and to enter into his glory?" The glory of the Christ is the perfecting of spiritual consciousness, of self-dominion and command of Truth.

Truth is perfect now. Whoever is led to identify himself with its perfection must let go his hold on personality and remain loyal to his new allegiance regardless of what it entails. What a man is willing to give in exchange for consciousness of eternal life may seem to the personal man a high price, but spiritual man pays it gladly for the joy that is set before him.

QUESTIONS

1. What lesson in self-identification is found in today's text?

2. Why was it impossible for Jesus to be an incarnation of John?
3. Why must man cross out mortal consciousness?
4. What does the term "the things of God" mean?
5. What is the glory of the Christ?

Lesson 3, April 17, 1938

UNITY SUBJECT—*The Risen Christ.*

INTERNATIONAL SUBJECT—*The Victorious Servant* (Easter).—Acts 2:22-36.

22. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know;

23. Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay:

24. Whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.

25. For David saith concerning him,
I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:

26. Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope:

27. Because thou wilt not leave my soul unto Hades,
Neither wilt thou give thy Holy One to see corruption.

28. Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with thy countenance.

29. Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day.

30. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins

he would set *one* upon his throne;

31. He foreseeing *this* spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption.

32. This Jesus did God raise up, whereof we all are witnesses.

33. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.

34. For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord,
Sit thou on my right hand,

35. Till I make thine enemies the footstool of thy feet.

36. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

GOLDEN TEXT—*This Jesus did God raise up, whereof we all are witnesses.*—Acts 2:32.

SILENT PRAYER—*I lift up my heart unto God as I seek the things that are above.*

Jesus represents God's idea of man in expression; Christ is that idea in the absolute. "Jesus of Nazareth, a man approved of God unto you." Every one whose aim it is to be approved of God finds, as he perfects his expression, that he rises with Christ, or is resurrected into newness of life.

The process through which Jesus of Nazareth became the Christ did not differ from that which we follow except in degree of faithfulness and consequent success. He was perfect in faithfulness. The process consisted of "mighty works and wonders and signs." He who aspires to become Christlike must work to express the Christ in his daily walk. His works may not appear mighty or wonderful outwardly, but if he

is faithful they do reveal unmistakable signs of his allegiance. He need not publish his purpose or intention by word of mouth. It cannot be hid so long as his actions express his faith.

There is a sure way of making our expression Christlike. That way is to make of ourselves channels through which divine power may find expression. We do not need to strive or cry, laboring in our personal strength to accomplish the impossible. We can do as Jesus did in this. His mighty works and wonders and signs were not personal achievements on His part but were things that God did by Him because He made Himself plastic under "the Almighty effort."

The reward of faithfulness is great because faithfulness in itself is a great quality. The personal impulse always is to try one's own strength first and when failure follows, to cry to God for help. Jesus identified Himself first of all with the Father. "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner." "The Father abiding in me doeth his works." The result of this faithfulness in seeing God in all things was that God raised up Jesus after the Crucifixion. God is life, and since Jesus expressed God it was not possible for death to hold Him. The saying "Thou madest known unto me the ways of life" was fulfilled in Jesus Christ. It will be fulfilled anew in us when we are as faithful as He.

When we realize that Christ is risen in us we become aware of newness of life. A certain vitality characterizes "this Jesus," this perfect expression of the divine idea of life. We realize that we are equal to our own occasions.

Jesus did not use His realization of divine power

to enforce peace between nations or individuals or to usher in the millennium. He used it where He had perfect command and control over it—that is, within Himself—to overcome the negative effect of the play of outside forces on His mind, soul, and body. Although He could have called "more than twelve legions of angels" to His rescue at the time of His arrest, He instead used His will and the full power of His soul to hold His thoughts blameless and unmoved by external events, yielding without resistance to those whose power was altogether external.

We know that our chief victory is to be won in the inner domain of consciousness, as His was, and that it is worth while to devote ourselves wholeheartedly to the good fight to realize our real self until our grasp of principles is sure. We can well afford to leave struggles with environment, social conditions not to our liking, and inharmonious personal relationships alone and concentrate on the mastery of the inner principle of life. Once that is gained we enter into the abundant life, abundant in opportunity for service instead of duties, responsibilities, and compulsions; abundant in inner peace and self-reliance instead of inhibitions, dislikes, and rankling hates. The Holy Spirit makes this conversion and erects impregnable walls of courage and character within the soul.

To be risen with Christ is to experience more abundant joy. The joy of the natural man is dependent on outer circumstances and for that reason is fitful and evanescent. The joy of the Christ consciousness is deep and abiding. Divine love, individualized in human consciousness (David), presages a heart full of gladness.

The "right hand of God" or the directive power of Spirit exalts the perfect-idea man, who through faith-

fully using that power comes to possess or be possessed by the Holy Spirit consciousness. Understanding, the universal language of Spirit, pours forth from this consciousness, and in its perfection all discords and differences are swallowed up and lost.

QUESTIONS

1. How did Jesus of Nazareth become the Christ?
2. Explain how God does His works by us.
3. Why could not death hold Jesus?
4. What results follow the risen Christ in us?
5. Where is our chief victory to be won?

Lesson 4, April 24, 1938

UNITY SUBJECT—*Inner Vision.*

INTERNATIONAL SUBJECT—*Receiving Vision for Service.*—Mark 9:2-10.

2. And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them;

3. And his garments became glistering, exceeding white, so as no fuller on earth can whiten them.

4. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

5. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.

6. For he knew not what to answer; for they became sore afraid.

7. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.

8. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9. And as they were coming down from the mountain, he charged them that they should tell no man what things they

had seen, save when the Son of man should have risen again from the dead.

10. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

GOLDEN TEXT—*This is my beloved Son: hear ye him.*—Mark 9:7.

SILENT PRAYER—*I open the doors of my mind and heart, that my inner light may shine forth.*

Jesus communed with the Father through prayer, going out into a desert place a long while before day or departing into a mountain alone. In today's Bible lesson He varied His usual custom and took Peter, James, and John with Him to witness and learn the full meaning of prayer. This lesson does not tell us that He prayed on the mountain, but Luke tells us so, and from the habit of Jesus we would know it without being told.

Prayer changes things, and it also changes people. An exaltation of mind comes with it, which is intensified by faith (Peter), love (John), and discriminating judgment (James) until the whole body is electrified and its surrounding envelope, the aura (raiment), shines with radiant whiteness.

The vision of the purified man exalts and inspires faith, love, and judgment in those who perceive it. How they are to make the vision of practical value is shown them in the appearing of Moses and Elijah. The former represents the evolutionary process of nature tending steadily upward in all things at all times. This process is included in a spiritual plan for the redemption of men and their evolution toward the glorified beings that they are intended to become.

This latter process is one by which we cause events

to change in the mental realm without reference to the limitation of time but the working out of which is within that limitation. The spiritual discernment of Truth (the prophet Elijah) is the agency through which we effect these changes of mind and receive visions of what we are to do and become. The mind must first be changed and the true thought conceived and formed. After that, in due season, the demonstration is made. Thus Elijah comes first and restores all things.

Faith, love, and judgment are all involved in the spiritual discernment of Truth. The slow evolutionary process is more difficult to connect with the first two qualities. Faith especially seems out of place in a process that is subject to careful study, observation, and proof. Therefore Peter, feeling impelled to speak without being sure of his ground, suggested the making of three tabernacles in order that evolution, creative mentation, and Truth might be housed in separate compartments of life and thought.

Overshadowed by doubt and uncertainty, fearing to venture on solutions amid the manifest difficulties of life, the faculties of man can only wait for the cloud to lift and Truth to appear once more alone. With his thought strained toward God man hears the voice of intuition even before the cloud lifts completely, "This is my beloved Son: hear ye him." Evolution and its problems need not perplex us, neither need we undergo continual changes of thought. If we hold to the Christ all else adjusts itself in divine order, and we know the way we are to follow. "Looking round about, they saw no one any more, save Jesus only with themselves."

Metaphysicians know that unless thought images are dissolved by denial they must take form in the

manifest world. Those who understand the power of affirmation and denial are able to bring their thought into substantial expression or to dissolve it and prevent its taking shape in outer appearance at will.

No one can impart to another with entire accuracy the inspiration and illumination of a vision of Truth that he has but just experienced. He must first meditate and ponder and reflect upon the vision until its whole meaning is lighted up with the quickening fire of spiritual understanding and he can assimilate it. Only then, if at all, can he do full justice to his experience so that others may catch like enthusiasm with his own at the recital.

"Whither is thy beloved gone . . .
That we may seek him with thee?"

The divine qualities submerged in human consciousness must be called forth by man through the I AM'S quickening into action the power of the one life. Until this quickening takes place faith, love, and judgment do not make clear to man what his vision means. If he fixes his thought faithfully on the Christ, in due season he knows the Truth that frees him from all doubt and fear and fills him with joy and peace.

QUESTIONS

1. Should man's faculties be active or quiescent in prayer?
2. How does the vision of the purified man affect faith, love, and judgment?
3. What do Moses and Elijah represent in the Transfiguration scene?
4. How does man resolve his doubts and uncertainties in the light of the indwelling Christ?
5. Interpret the charge of Jesus to His disciples to tell no one of the vision of the Transfiguration until the Son of man should have risen from the dead.

EMMANUEL

BY HILDA BROOKS GREEN

Was Mary too young to understand
Or did she know—as His tiny hand
Clung to her fingers—her first-born son
And God were one!

Did Mary and Martha, to whom as guest
He came so often for comfort and rest
Know—as He broke their humble bread—
It was God they fed!

Would the rich young ruler have turned away
From his quest for eternal life that day
Had he known the eyes watching him depart
Windowed God's heart!

Was Simon, the careless host, not aware,
As Mary the harlot tended with care
His tired, dusty feet worn sandals had shod,
His guest was God!

Did the rulers know the one Judas kissed,
The one at whose kingship they scoffed and hissed,
The one they condemned at the judgment bar,
Was the God they worshiped afar!

Lord, let us be as blind as they,
But open our eyes to Thyself, we pray.
May we follow the path Thy feet have trod,
Knowing we walk with God!

Silent UNITY

I let my light shine to bless everybody and everything.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City

Give your full name and address

HEALTH *and* PROSPERITY

Some persons think that when they quit lying they are demonstrating Truth. To quit lying is commendable but falls short of fulfilling the complete reformation of the Spirit of truth. In the Gospel of John Jesus repeats in chapter after chapter the promise that He will send a Comforter, whom He names "the Spirit of truth," to those who believe on Him. In the 15th chapter we read, "But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall bear witness of me." In the sixteenth chapter we find these words: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he shall guide you into all the truth." "And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the Spirit of truth . . . for he abideth with you, and shall be in you."

Never in the history of the world have there ever been so many religious cults as now. It is "Lo, here! or, There!" the world round. To one who is not well grounded in the fundamental principles of Truth this is all very confusing. Jesus warned us to beware of man-made religions: "Go ye not after *them*." "The kingdom of God cometh not with observation . . . the kingdom of God is within you."

By exercise of his innate independence man lost his awareness of Spirit and was consequently cast out of the Garden of Eden or "Paradise of God." Those of us who are getting an understanding of the divine law

are becoming aware again of the Spirit that rules in this wonderful kingdom of the mind.

The Spirit of truth is the mind of God in its executive capacity; it carries out the divine plan of the originating Spirit. It proceeds from the Father and bears witness of the Son. We have in the operation of our own mind an illustration of how Divine Mind works. When an idea is fully formulated in our mind and we decide to carry it out, our thoughts change their character from contemplative to executive. We no longer plan but proceed to execute what we have already planned. So God-Mind sends forth its Spirit to carry out in man the divine idea imaged in the Son.

It is very comforting to know that there is a Spirit co-operating with us in our efforts to manifest God's law. God in His divine perfection has seemed so far removed from our human frailties that we have lost heart. But now we see that Jesus taught that God is intimately associated with us in all our life's problems and that we need only ask in His name in order to have all needs fulfilled.

The Spirit of truth is God's thought projecting into our mind ideas that will build a spiritual consciousness like that of Jesus. The Spirit of truth watches every detail of our life, and when we ask and by affirmation proclaim its presence, it brings new life into our body and moves us to observe hygienic and dietary laws that restore health.

Again the Spirit of truth opens our mind to God's law of supply and support, to the existence of a universal etheric thought substance prepared for man's body sustenance by infinite Mind. We have thought that in answer to our prayers God in some mysterious manner brought about the marvelous demonstrations

that we had. Now we see that there has been prepared from the beginning an interpenetrating substance that, like a tenuous bread of heaven, showers us with its abundance.

But we must not only ask but bring the Spirit into our consciousness by affirming its abundance to be the source of our prosperity. Then prosperity will begin to be manifested right in the face of apparent lack. Remember the invitation of the Master "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

When we greatly desire to be just and honest and in all ways to express only that which is true under the divine law, our soul radiates energy waves in the ether that produce the color blue. The aura around the body of a sincere, honest person is usually bright blue or some modification of blue. Blue is nearly always associated with white in representing spiritual ideas. The birth of Jesus was heralded by a bright star in the blue vault of heaven.

HEALING THOUGHT

Thy Holy Spirit life heals me, and I radiate health to everybody and everything.

PROSPERITY THOUGHT

Thy Holy Spirit substance fills my mind and overflows into all my affairs.

(Use from April 20 to May 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I AM VERY happy to write you of my wonderful healing. My hip was broken and seemingly would not heal. There was nonunion of the fragments of bone, and the doctors said that only a miracle could cure me. I wrote to you and I prayed day and night that through our prayers God might heal the fracture. Several days later I was lying quietly in my bed when I felt as if something moved in my hip, and it hurt for some hours. I suddenly realized that I was healed. It is several weeks since the doctors removed the cast, and the miracle has happened. A strong fibrous growth had formed across the fracture, and I shall be able to walk again. I thank you with all my heart for showing me how to appreciate the great power of God in my life.—*A. C., Riverside, Calif.*

I WANT TO thank you for your loving help. God has answered our prayers for the healing of my eye. I went to four specialists for treatment, and they all said that the eye was in such a bad condition that I might lose it. One suggested that if I went to a hospital immediately for treatment there was a chance to save it, but he was doubtful. When I was given up as a hopeless

case I decided to write to you for prayers. Even as I was writing the pain and soreness left and my vision began to clear. But in the next day or two the pain came back. On the morning of the day that you were due to receive my letter the condition began to improve and now my eye is almost normal. I can see as well as I ever did, and it is steadily improving. I cannot find words to express my thanks to God and my gratitude to Unity for the restoration of my sight. God bless you. —*L. P., Long Beach, Fla.*

PRAISE GOD, the arthritis is healed. Several months ago I was able to stand on my feet for the first time in months. I had not walked for two years. I have no pain, and my lower limbs are straightening. I have been so helpless that I could hardly feed myself. Now I am walking a little each day, and I can see a steady improvement. Prayer certainly changes things if we have faith.—*R. H., Stillwater, Okla.*

AT THE TIME of my telegraphing to you, one who is very dear to me was dying of meningitis. The next day he was able to read in bed. He has now left the hospital and is gaining strength rapidly. Please accept this love offering along with my wholehearted thanks for your efforts and help.—*A. K., Chicago, Ill.*

I AM WRITING this with a heart filled with gratitude, and in the hope that it may help some one confronted with a similar problem. For nearly two years I suffered with nervous convulsions. I was becoming a wreck. Then I wrote to you and immediately my mind became illumined with the thought that Christ in the midst of me was greater than the condition that appeared to be sapping my life. I affirmed with you and meditated on this thought, and gradually the attacks became less

severe and finally ceased altogether. Words fail to express my gratitude to God for the teaching of Unity and for the wonderful knowledge and understanding it has brought into my life.—*Mrs. W. F. M., Yonkers, N. Y.*

Filled with Plenty

SINCE I began the study of Truth five years ago I have accomplished more than in all the years of my life previous to that time. I have made wonderful demonstrations although I am only a beginner. Up to the time of the depression I had always had a good position and salary, making a good living for myself and my family. But in 1931 I found myself out of a position, with none to be found. With the help and co-operation of my family I opened a small business and worked hard. With the help of God and by everyday practice of Truth we have today a nice, growing business, with almost all equipment paid for. Besides many old debts have been paid off. For this I give God all the credit, and to Silent Unity I give my thanks and gratitude. I am inclosing a love offering to use as you see fit. May God bless you in all your undertakings.—*E. G. M., Kansas City, Mo.*

I CANNOT express the happiness that has come to us through your prayers. My husband bought a half interest in an auto-painting and repairing business. They have contracts with two automobile companies for all their work, and extra jobs are coming in all the time. Thank you again and again for your kind help.—*Mrs. E. V. B., Point Independence, Mass.*

I WANT YOU to accept my most sincere thanks for the help you gave me last month. I was more than pro-

vided for, and my business has picked up wonderfully from the time I wrote you.—*J. S. U., Corpus Christi, Tex.*

I WRITE with the utmost gratitude to you for the good you have brought to us through your prayers. At first I began to think that no good was to come to us. Everything seemed black. Almost as soon as your co-operation with me began my husband got upset and just had to walk out of his job; he didn't seem to get along. Now I know it was the divine Spirit that urged him, for he is now working for more money, and he has more harmony in his new job. Such miracles I have never witnessed. Praise be to God. I am grateful.—*Mrs. F. C., New York City.*

He Shall Have Abundance

WHEN I wrote to you last summer asking for your prayers and a prosperity bank, I needed spiritual and financial aid. Since receiving your prayers and the bank I have been given new work, for which I had not applied. Prior to this my salary was not adequate for myself and child. After using the bank drill the additional work was offered me. I am very happy, and grateful to God and Unity.—*H. V. L., Chicago, Ill.*

SINCE TAKING out this bank the blessings I have received have been many. We have all enjoyed wonderful health and happiness, and while we have also received some small financial surprises, the most outstanding joy of this period has been our spiritual development. I find myself enriched in many wonderful ways, able to do a multitude of things otherwise and previously impossible of achievement. This has given me a new confidence to proceed.—*Mrs. T. D. V., Australia.*

My Help Cometh from Jehovah

ALL YOUR inspiring literature is the rod and staff of my daily life, and I do not want to be without any of it. I thank God for Unity and I thank you for helping me over many situations in my life.—*A. S. G., Woodmere, N. Y.*

YOUR *Weekly Unity* means a great deal more in my life than I can tell you, and I always know that I can turn to it for help and it will never fail me. My daughter is also finding strength in the pages of *Progress* magazine, and she is passing it on to her young friends. Thank you, dear friends, for your never-failing help and guidance.—*Mrs. H. G. B., Cleveland, Ohio.*

I CAN'T tell you how much we value the work that you are doing through your literature, letters, and prayers. I have been buying *Unity Daily Word* at our bookstore, marking it as we read it at breakfast and then passing it on to friends. It is a most wonderful help and is bringing more harmony into our home.

Wee Wisdom is splendid, and we want to give a subscription for it to our B—— for a Christmas present. Until then we will just buy it at the store.

How did the world manage before you began giving it your interpretations of God's word? I am so thankful that your help is available in our time!

May God continue to bless and increase the usefulness of the work that you are doing!—*Mrs. V. B., La Jolla, Calif.*

Free from Cares

I AM WRITING to express my sincere thanks for the kind help offered in regard to my husband's liquor habit.

After all these years of heavy drinking he has no desire for liquor since this healing took place. May God bless each and every one of you.—*Mrs. J. W. B., San Jose, Calif.*

TWO YEARS ago I wrote a letter to you asking your prayers for my husband. He had been drinking for several years, had spent all of his earnings, and the place he had worked at for twelve years was closing. Looked at in a material way it seemed very dark. But I had faith in God and in you, and our prayers were answered at once. The place closed on Saturday and on the following Monday my husband was called to work for another firm. He has been there two years, and the best thing about it he has not taken a drink during this time. Our home now is a peaceful place with harmony and love in it.—*Mrs. G. W., Herrin, Ill.*

I Am the Light

THE STUDY of the Unity teachings is very illuminating and inspiring. It helps me to understand the Bible better. It helps me to establish my oneness with God and to be truly aware of His presence.—*E. S., Muncie, Ind.*

THE LAST week in May I wrote to you for prayers for my daughter, who was going to try for a scholarship in college, and I am happy to write you that she was successful. We both are thanking God and you for your help. Please accept the inclosed offering for what you have done.—*Mrs. E. M. A., Baltimore, Md.*

SINCE I began to study the Unity teachings my life has been illumined in many wonderful ways. God is an ever-present help, and I am learning to place my problems in His care. I am most grateful for *Weekly Unity*

and eagerly look forward to each copy. It is meat and drink to me. Bless you all.—*Mrs. S. H., Worcester, Worcs., England.*

He Is My Refuge

WE HAVE been blessed in many ways through your prayers. The prosperity bank drill helps to keep me in a consciousness of God's presence and loving protection. It makes me feel the guidance and love of our heavenly Father, and through this spirit I am helped in health and prosperity. Thank you for your loving help.—*L. H., Sagle, Idaho.*

I HAVE received great benefit from taking part in the daily prosperity bank drill. Nothing has come into my life of such daily practical value as reading the Unity publications and putting their teachings into practice. I would not care to be without the Unity teachings. God blesses your work and makes it a living presence. —*W. A. T., Victoria, B. C., Canada.*

Unto Us a Child

MY PERFECT baby boy arrived some weeks ago. He is one hundred per cent. I had an easy delivery; over so soon that the doctor was amazed. I am getting along splendidly and the baby is so good, a perfect Unity baby. I am very grateful for your help during the months preceding my baby's birth and your prayers during the delivery. God bless you.—*Mrs. C. N., Villa Park, Ill.*

MY PERFECT baby daughter was born in peace, joy, and safety several weeks ago. I very much appreciate your prayers and daily help. The maternity lessons are

lovely, and I enjoyed them and used them faithfully. The baby is perfectly well and healthy. Please accept the inclosed love offering with my thanks.—*G. P., Ballsville, Va.*

His Truth Is a Shield

I JUST have to inclose this account of an experience we had last week. We had a drive of 165 miles to make, and after about thirty miles of it the fog met us. Now my big bugaboo has been speed and dangerous roads. I closed my eyes and tuned to the Spirit of God, repeating silently to myself that His protection was all around us and that the fog would disappear. This is what happened. For miles along the shore of Lake Huron we drove with the fog like a blanket just above the top of the car, which helped very much, and wherever it lowered to the pavement there was always an opening in it through which my husband could see some object ahead to guide him. He spoke of what a peculiar fog it was and how lucky we were, but I know it was God's presence. For this and many other blessings I am indeed grateful.—*Mrs. L. C., Flint, Mich.*

Father, I Thank Thee

I CANNOT find words to tell you of the many blessings that have come into my life since I began to study the Unity teachings. Some years ago I was discouraged, a heartbroken widow with two small children to raise. Now, thanks to God and your prayers, I am an entirely different person, and my family has been greatly blessed. May the blessings of God rest upon you all is my grateful prayer.—*M. M., Utuado, P. R.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have suffered from a chronic disease for several years. Can I be healed?—*Question answered by Silent Unity.*

Of course you can be healed. For you are forever one with the life of God, who takes no cognizance of chronic cases, who constantly lifts up, revitalizes, rehabilitates, restores the "invalids" that have not been helped. The Master made no concessions to inharmony of any kind when He said, "I came that they may have life, and may have *it* abundantly." Life in a helpless, weakened, pain-wracked body? No, indeed. Life in a body set free from pain—strong, vital, pure, perfect, radiant with the glory of His presence of life.

There can be no absence of life, no breaking down or passing away of your life substance, when you unify yourself with the one life within you. With every breath that you draw you breathe into your lungs the very breath of divine life. Feel that life penetrating the very depths of your lungs, cleansing and dissolving all accretions, rebuilding every cell and tissue. Consciously breathe in the breath of life with every breath you take until you feel the quickening activity of that life to the very tips of your toes.

Even as the life of the Father breathes strength and perfection into your lungs, so His love purifies and restores your whole body. Think of His love as a

cleansing stream flowing gently, eternally, through your being, carrying away all impurity and discord, leaving in its wake the clear, clean, perfect channel that God created.

We know you to be the life of God in expression, constantly upheld through that life, constantly renewed by its power, momently unfolding more and more of its perfection in your being. Enter into this realization with us through using the prayer inclosed until you too know yourself to be the ever-renewing, ever-unfolding expression of infinite life.

I am slave to a habit of years' standing. How can I overcome it?—*Question answered by Silent Unity.*

One can break any habit that is not wanted by turning from it completely in thought and centering all one's attention on the condition of freedom desired. The normal tendency of those desiring to overcome a habit is to think much about it, wonder over it, and become much concerned over the apparent difficulty of mastering it. As a result the habit seems to cling tighter than ever and demand fulfillment. This is only proof of the law of thought that the more you think about anything the more it demands attention and expression. So the solution is to give it no thought whatever.

The way to give no thought to a habit is to refuse any suggestion of it to enter your mind. You can do this by formulating in your mind a clear conception of the condition you desire to be in—the very opposite of the condition of apparent bondage to a habit. In other words, you vision yourself as strong, noble, free, complete master of every thought and feeling. At every

suggestion of a thought about the habit, turn to the perfect vision of yourself and keep before your thought what you earnestly desire to be. Your persistent effort to think rightly will soon overcome even the tendency of the habit to come into your mind. When it no longer comes to your thought it will have been completely overcome.

There seems to be no market for the goods that I have for sale. What can I do to remedy this situation?—*Question answered by Silent Unity.*

There are many factors that might retard the manifestation of prosperity for one who believes that a market is not available. It may be that he limits himself to the market with which he is familiar. He lacks confidence or vision to know that beyond his ken there may be many other markets already in existence, and beyond that, in the spiritual realm, there are endless markets to be created. Some one has said, "The best of anything has not yet been created." How true this is, and how true it is that man looks only to the manifest world for what he needs. Failing to look beyond to the divine source of all good, he closes the door to unending activity. How much physical effort it takes to search in the outer for one's prosperity, and how easy and natural and simple to have faith in the Creator and sustainer of the universe; to know that He who is great enough and powerful enough to create man and give him the desire for achievement and the desires and qualities with which to achieve, will surely and most positively show him the way to success. When this vision is in our mind, avenues through which we can best serve Him and our fellow men will open to us and we shall be justly and remuneratively recompensed.

The April Unity Periodicals Bring Showers of Inspiration

What if you were to receive word that you had come into a fortune! Would you not try at once to establish your claim so that you might take possession of it? A far richer inheritance is already yours as a child of God. Have you proved your claim to it? Frances W. Foulks talks about this in her article "Our Heritage," which has been fitly chosen for the birthday number of *Weekly Unity,* to be published the week of April 23. This will be a double number—sixteen full pages of interest and inspiration. Watch for Miss Foulks's article and many other delightful features.

Have you ever thought about the fact that God has need of you, that without you His divine plan would be incomplete? If you sometimes feel that your work is unimportant or that some one else could easily fill your place, be sure to read Frank B. Whitney's article "Your Place in God's World," appearing in April *Daily Word.* It will inspire you to take your rightful place and let God use you as a channel for His expression.

"Robert Milton, President" is the name on the door, and a smiling, successful banker will rise to greet you as you enter. But he did not inherit success with his executive position. On the contrary at the end of his

first year as president the bank had lost some of its biggest accounts. Robert Milton was shocked! He could not account for it. But it took an old friend of his father's to open his eyes to the cause and also to suggest the remedy. How Robert Milton acted on his advice and brought the bank back to its previous high record is interestingly told in the *Good Business* story "Me, Incorporated," by Vern Godkin.

Would you consider it a miracle to work your way around the world when to start with you had barely enough money to get you to the first foreign port? No wonder Eve Scott believes in miracles! This was her own experience, and she shares it with you in a *Progress* article under the title "I Believe in Miracles." But you will not be surprised at the way things came to her when you learn her simple philosophy of life and how she relied upon prayer. You will be inspired to take some idea of your own, cultivate it, and bring it into full expression even to the point of working a seeming miracle.

"From Duchess with Thanks" is the name of a *Wee Wisdom* story by Elsie Grant Henson. Duchess was not a royal lady but a beautiful collie that Bob Myers found in the woods with her foot caught in a steel trap. Tenderly he freed her foot and took her home for proper treatment. Bob had been on his way to the airport for a ride in a brand-new plane. How Duchess later repaid him for his sacrifice is related in this story, which is a lesson in kindness to animals.

THE 1938 UNITY TRAINING SCHOOL

Another Training School year is at hand, and it holds unlimited opportunities for you whether you wish to prepare for the Unity ministry or merely to gain a better understanding of the principles of Truth. Never since the school was organized have so many advantages been crowded into one season's program.

SPECIAL FEATURES

In addition to the classes taught by Charles Fillmore, Francis J. Gable, Celia C. Ayers, Richard Lynch, and other well-known teachers, from time to time there will be surprise features in the shape of special lectures by world-famous people. Also there will be a number of additional "short courses" given especially for those who can remain only a week or two.

OPENING DATE

This year school opens May 30 and continues till September 23. Circle these dates on your calendar as a reminder to set aside some time in between for study at the Unity Training School. Plan to spend a month if possible, but if you cannot stay that long, remember that even a shorter period will bring you rich returns in your study of Truth.

WRITE FOR A PROSPECTUS

The new Training School Prospectus, now in the hands of the printers, will be ready for mailing very soon. It will give you full information in regard to classes, schedules, teachers, tuition, living quarters, and other matters in which you are interested. Write for your copy now, and it will be mailed to you as soon as it is off the press. Address your request to Unity Training School, 917 Tracy, Kansas City, Mo.

ARE YOU A HOME STUDENT?

Not every one knows of the home study course in Truth that is conducted by Unity School. Yet it has been functioning for almost thirty years, and during that time has guided thousands of persons into a broader understanding of the principles of Truth. Graduates of this course find that it fully prepares them for the advanced courses that are offered by the Unity Training School. If you are interested in studying Truth in a systematic way, write for a descriptive folder with information about the home study course. It will bring you full details and will not obligate you in any way. Address a card to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

HELP FROM SILENT 70'S MINISTRY

Many a prisoner is able to make a fresh start in life as a result of Silent-70's faithful ministry. Here is a letter that speaks for itself:

"I received my November Unity literature. I am writing to tell you of my new abode; also of the wonderful results I got from treasure-mapping. As you know, I am out on parole, and of course I had to take the first job I could get. So I made a map for a better job and better wages. I have a better job, and my wages are double what I was getting, and I am very happy here. This is my fourth map. I made three in prison. I am trying to get others to treasure-map likewise."

Silent-70's work consists of sending Unity literature free of charge to institutions of all kinds. Its ministry is made possible by love gifts from our friends.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

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Ione—Hazel Merriweather, Unity Cen

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San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

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Greetings for Easter

As Easter approaches you will recall many friends whom you wish to remember with a joyous greeting, a special blessing. For this purpose you will find no better medium of expression than the Unity greeting booklets. They are inspirational but not metaphysical, hence they will please any friend of yours whether he is Unity minded or not. Choose from the list below:

Joy Cometh—A true story of a healing.

Holy Bread—The story of a generous act done in Christ's name.

The Song of Life—A message of inspiration based on the 23d Psalm.

Twenty-Four Golden Hours—An unhappy girl finds peace and contentment.

The Great Helper—Shows how to let go of every worry and fear.

Where Blessings Begin—A discontented woman finds new zest in life.

The Protecting Presence—An inspirational interpretation of the 91st Psalm.

The Way of Faith—The story of one who refused to be defeated by age and lack.

Write for Your Copy

The new Unity catalogue with a complete listing and description of the Unity publications is now off the press. A free copy will be mailed to you on request.

Advanced Textbook

Many Truth students find that purposeful, daily study helps them to grow in wisdom and understanding and to use Truth to better advantage in their lives.

Christian Healing, by Charles Fillmore, is recommended by Unity as a textbook for advanced students,

for it explains such things as the formative power of thought, the power of the spoken word, the part the imagination plays in our life, and many other vital matters. There are study helps and questions for each chapter to aid the student in testing his knowledge.

Birthday Celebration

This month *Weekly Unity* rounds out twenty-nine years of service, and the editors are preparing a special birthday issue for the week of April 23. It will be double the usual size, sixteen pages instead of eight.

But every issue of *Weekly Unity* is filled with good things, and in a year's time the subscriber has access to a rich spiritual library. It has been estimated that the material in fifty-two issues of *Weekly Unity* would equal seven of our standard Truth books.

This fine material comes in convenient installments, regularly, to inspire the reader afresh and help him to renew his efforts toward spiritual progress. Give yourself the benefit of *Weekly Unity*. The yearly price is $1.

In Keeping with Easter

A gift may mean more to some friend at Easter than at any other time of the year, especially if it is in keeping with the season. Easter is first of all a time of rejoicing and spiritual uplift; so let your gifts be inspirational. For this purpose what could be more appropriate than a Unity book or periodical, with its message of renewed hope and encouragement? Choose one of these for some friend and help him to keep alive the Easter joy that has been newly awakened in his heart.

Away with Epidemics!

Are you afraid of contagion? Do you feel alarmed at the news that some disease is going the rounds? You can help to remedy this condition by holding fast to Truth.

In Clara Palmer's book *You Can Be Healed* there is a chapter called "Away with Epidemics!" It will show you how to establish yourself in the consciousness of health and help others to become health-minded. This book suggests the right mental attitude to take a blessing to use in healing.

"Speak; for Thy Servant Heareth"

This was Samuel's answer when he heard the voice of the Lord calling to him in the night. Spirit would speak to us too if we would be still enough to hear, and we can be still only by going into the silence. If you feel that going into the silence is something mysterious and difficult, write for the booklet *The Silence,* by E. V. Ingraham, and let it show you how simple and effective is the practice of the silence.

Choose the Better Way

Do you thankfully accept the good that life offers you, or do you fret because some things are not as you wish them to be? Young Mrs. Colby was one of the fretting kind, and her eyes were so blinded by self-pity that she almost lost sight of the good that was all about her. She told her troubles to Mrs. Tremont and then was both surprised and annoyed when Mrs. Tremont laughed merrily and asked, "My dear, why don't you stop eating spoiled apples and enjoy the good ones that you possess?" Maybe you think Mrs. Tremont was unsympathetic, but read the story before you pass judgment. It is a true story by Patricia Nelson, to be published in May *Unity* under the title "Stop Eating Spoiled Apples."

Send some friend of yours a *Unity* subscription now so that he may read this helpful story. *Unity* is $1 a year.

Gift for Children

What finer Easter gift for any child than a subscription for *Wee Wisdom* magazine, which invites him to enter a world all his own. Between its gay covers he finds everything to attract and entertain him, and not a negative idea to cloud his outlook on life. Here are stories that captivate him and by suggestion also impress upon him the value of such character traits as courage, obedience, honesty, and the like. Here are poems, pictures, puzzles, cutouts, directions for making and doing fascinating things. A year of *Wee Wisdom* means twelve absorbing gifts in one. Order a subscription now to begin with the April number. Price, $1 a year, $1.75 for two years, $3.75 for five years.

Copies for Lending

For those of you who never have a copy of *Lessons in Truth* in the house because some one is always borrowing it we print the comment of a Los Angeles reader:

"In order to have *Lessons in Truth* at hand we own four copies, and three of them are constantly loaned out to those we are only too glad to help find the light within themselves.

"I should like to add here: No, they are never lost, and each time one is returned, the comment is: 'I have one for myself now—and thank you so much.' "

The Key to Life's Mysteries

Do you know what determines your bodily condition, your finances, your social relations, and all other things connected with your life? In his booklet *Directions for Beginners* (page 5) Charles Fillmore answers this question, and he says that when you know this, you will have the key to the mystery of the ages. Mr. Fillmore's booklet will help you to get a clearer understanding of your relation to God and mankind.

Beginning Again

Frank B. Whitney, author of *Beginning Again,* dedicates his book to those "who would emerge out of an old world into a new; who would catch a new vision and thereby find inspiration, hope, and courage; who will accept peace, health, and plenty."

Dr. Ernest C. Wilson, Unity lecturer and author and Mr. Whitney's close friend, writes in the foreword to *Beginning Again* that the book is a "message of help and cheer and inspiration, written down by a man who is wise in the things of the inner life, kindly and gentle and companionable in the things of the human world."

Mr. Whitney says that a mind open and receptive to new ideas is a steppingstone to a new beginning in life; and that any one who really desires to make a new start can do so regardless of who he is, where he is at the moment, or what his station in life may be.

Not only can one gain a happier outlook on life, but also a new beginning in health and personal finances and in his relations with other persons.

At the head of each lesson you will find the Bible references upon which it is based. The seven lessons in this book will help you take a new hold on life.

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	What Child Is This?	.10
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"Now Is Christ Risen"

BY GRACE NOLL CROWELL

O beautiful white flower of heaven,
How wonderful, how marvelous that now
You are alive more radiant and real
Than any blossoming bough!
Not some dead flowering of long ago,
Your life's sweet fragrance lost to men,
But still the vital force and power,
Dear Lord, that You were then.

"Now is Christ risen from the dead."
The same white lovely lifted bloom
That shone that far-off April dawn
Beside an open tomb,
Still sheds its white, amazing light
Across the darkness of the world.
Thank God for the everlasting flower
That was and is unfurled.